THE

CRITICAL REVIEW.

AUGUST, 1802.

ART. I.—*Philosophical Transactions of the Royal Society of London. For the Year* 1802. *Part I.* 4*to.* 11*s. sewed.* Nicol.

THE contents of this volume scarcely furnish any subject of general remark. It is, on the whole, a respectable one; and though perhaps the topics it contains, on the first view, may not appear peculiarly interesting, yet we shall find that it adds as much to the stock of sciences as it does to its bulk.

'I. The Croonian Lecture. On the Power of the Eye to adjust itself to different Distances, when deprived of the Crystalline Lens. By Everard Home, Esq. F.R.S.'

In the 14th volume of our New Arrangement, p. 256, we noticed an opinion of Mr. Hunter, brought forward by Mr. Home, that there was no power adequate to a change in the shape of the eye sufficient to account for distinct vision at different distances. He supposed, therefore, that the cornea might be muscular, and that the change might be effected by its contraction. We expressed our wishes that this opinion might be brought to the test of experiment; and, in the present article, our wishes are gratified; yet not in so clear and decisive a way as we can still hope they may be. Our readers may recollect, that, since the year 1794, when Mr. Home's observations were published, Dr. Young has offered a different, and, as we at the time suspected, a more probable cause of the alteration of the eye, so as to adapt the sight to different distances; but the present paper contains not only a strong fact in support of the author's former opinion, but some observations and experiments with the photometer, the instrument on which Dr. Young depended in support of his own. The fact is, that a man, in whom the operation succeeded very well, was able to adapt the eye to different distances after the lens was removed. In the observations with the optometer the conclusions did not appear so clear and decisive as represented in Dr. Young's paper; and a man, from whose eye the crystalline humour had been extracted, was able to see very distinctly, at different distances, with this instrument, unaccom-

panied by the lens, which usually forms a part of it. The crossing of the lines, at the point of distinct vision, did not seem so essential to the powers of adjustment as to be depended on; for the appearance varied with different eyes, and was not, except in particular circumstances, exactly as Dr. Young asserts it to have been found in his own trials. From comparing the different facts and the conclusions, which are, occasionally, on each side subject to a little uncertainty, we suspect that the distinctness of vision, at different distances, depends on more than one cause.

'II. The Bakerian Lecture. On the Theory of Light and Colours. By Thomas Young, M.D. F.R.S. Professor of Natural Philosophy in the Royal Institution.'

'The object of the present dissertation is not so much to propose any opinions which are absolutely new, as to refer some theories, which have been already advanced, to their original inventors, to support them by additional evidence, and to apply them to a great number of diversified facts, which have hitherto been buried in obscurity. Nor is it absolutely necessary in this instance to produce a single new experiment; for of experiments there is already an ample store, which are so much the more unexceptionable, as they must have been conducted without the least partiality for the system by which they will be explained; yet some facts, hitherto unobserved, will be brought forwards, in order to show the perfect agreement of that system with the multifarious phenomena of nature.

'The optical observations of Newton are yet unrivalled; and, excepting some casual inaccuracies, they only rise in our estimation, as we compare them with later attempts to improve on them. A further consideration of the colours of thin plates, as they are described in the second book of Newton's Optics, has converted that prepossession which I before entertained for the undulatory system of light, into a very strong conviction of its truth and sufficiency; a conviction which has been since most strikingly confirmed, by an analysis of the colours of striated substances. The phenomena of thin plates are indeed so singular, that their general complexion is not without great difficulty reconcileable to any theory, however complicated, that has hitherto been applied to them; and some of the principal circumstances have never been explained by the most gratuitous assumptions; but it will appear, that the minutest particulars of these phenomena, are not only perfectly consistent with the theory which will now be detailed, but that they are all the necessary consequences of that theory, without any auxiliary suppositions; and this by inferences so simple, that they become particular corollaries, which scarcely require a distinct enumeration.' P. 12.

We acknowledge that a hypothesis is often necessary to connect the numerous facts in a science; and that when such facts support, without any force, the hypothesis connecting them, the latter may assume a different name. After, however, considering maturely—and it is to us by no means a new sub-

ject—all the facts and arguments, so far from appearances confirming the doctrine before us, they seem, in their whole tendency, to be adverse to it. The hypothesis is the existence of a luminiferous æther, and that light depends on its undulations. In our various philosophical disquisitions we have admitted of an æthereal fluid pervading all bodies; but Dr. Young is by no means explicit in his information, whether light be a modification of this general æther, or the undulations of a peculiar one. From various incidental expressions, however, he considers Newton as the advocate of the opinion, that light is owing to undulations, though he has so pointedly opposed it in his Optics; and his chief arguments rest on this being really the opinion of Newton. The author must have been strongly pressed when he supports his system by the *opposition* of the Newtonian hypothesis—contending, that, 'as both are equally probable, the opposition is merely accidental.' We had intended to have pursued our author's explanations at length, and pointed out much fallacious reasoning; but think it unnecessary. We have lately endeavoured to lead the views of philosophers to light as a chemical substance; and have at times adduced various and striking facts which can only be accounted for on this supposition. We can trace light as a component part of many bodies, and can again separate it. Chemical changes of very different kinds are produced by it; and in the preparation of argentum fulminans it is an essential ingredient; for this substance does not explode, unless, in the preparation, it have been exposed to a strong solar light. We mean not to contend that a hypothesis so diametrically opposite to our author's supports either. They are inconsistent with each other. One decisive argument against Dr. Young's system is, that light is propagated in straight lines; whereas undulatory motions must be propagated in circular vortices. To this objection Dr. Young endeavours, in vain, to reply. In short, in the words of Macquer, quoted by an ingenious author on this subject, 'a body, whose motion we can perceive, whose velocity we can calculate, whose direction we can change, which we can accumulate and disperse, whose constituent parts we can separate and re-unite, which we can combine with and separate from other bodies, must be a substance peculiar and distinct.'

'III. An Analysis of a mineral Substance from North-America, containing a Metal hitherto unknown. By Charles Hatchett, Esq. F.R.S.'

We have already alluded to this mineral, and regretted that it should have been first announced in a French publication. We called it, however, an earth; but it appears to be a metallic substance. We shall transcribe our author's description of this ore, which was found among the specimens in the British

Museum, and was sent by Mr. Winthrop to sir Hans Sloane, probably from some mine in the Massachusets.

'DESCRIPTION OF THE ORE.

'The external colour is dark brownish gray.

'The internal colour is the same, inclining to iron gray.

'The longitudinal fracture is imperfectly lamellated; and the cross fracture shews a fine grain.

'The lustre is vitreous, slightly inclining in some parts to metallic lustre.

'It is moderately hard, and is very brittle.

'The colour of the streak or powder is dark chocolate brown.

'The particles are not attracted by the magnet.

'The specific gravity, at temp. 65°, is 5918*.' P. 50.

It consists of an oxyd of iron, with a white substance which appears to be metallic; but it is not very heavy, has no perceptible flavour, and is not soluble in water: when moistened, it communicates an evident redness to paper.

'The preceding experiments shew, that the ore which has been analysed, consists of iron combined with an unknown substance, and that the latter constitutes more than three-fourths of the whole. This substance is proved to be of a metallic nature, by the coloured precipitates which it forms with prussiate of potash, and with tincture of galls; by the effects which zinc produces, when immersed in the acid solutions; and by the colour which it communicates to phosphate of ammonia, or rather to concrete phosphoric acid, when melted with it.

'Moreover, from the experiments made with the blow-pipe, it seems to be one of those metallic substances which retain oxygen with great obstinacy, and are therefore of difficult reduction.

'It is an acidifiable metal; for the oxide reddens litmus paper, expels carbonic acid, and forms combinations with the fixed alkalis. But it is very different from the acidifiable metals which have of late been discovered; for,

'1. It remains white when digested with nitric acid.

'2. It is soluble in the sulphuric and muriatic acids, and forms colourless solutions, from which it may be precipitated, in the state of a white flocculent oxide, by zinc, by the fixed alkalis, and by ammonia. Water also precipitates it from the sulphuric solution, in the state of a sulphate.

'* The following results of some experiments which I have purposely made, will shew how much the specific gravity of this ore is different from that of Wolfram, and Siberian chromate of iron.

'Pure Wolfram, free from extraneous substances, at temp. 65° - 6955.

'Siberian chromate of iron, containing some of the green oxide - 3728.

'Pure Siberian chromate of iron - - - - - - - - - - 4355.

'The Siberian chromate of iron, like all other mineral substances which are not crystallised, and which consequently are not always homogeneous, must evidently be liable to considerable variations in specific gravity.'

'3. Prussiate of potash produces a copious and beautiful olive-green precipitate.

'4. Tincture of galls forms orange or deep yellow precipitates.

'5. Unlike the other metallic acids, it refuses to unite with ammonia.

'6. When mixed and distilled with sulphur, it does not combine with it so as to form a metallic sulphuret.

'7. It does not tinge any of the fluxes, except phosphoric acid, with which, even in the humid way, it appears to have a very great affinity.

'8. When combined with potash and dissolved in water, it forms precipitates, upon being added to solutions of tungstate of potash, molybdate of potash, cobaltate of ammonia, and the alkaline solution of iron.

'These properties completely distinguish it from the other acidifiable metals, viz. arsenic, tungsten, molybdena, and chromium; as to the other metals lately discovered, such as uranium, titanium, and tellurium, they are still farther removed from it.

'The colours of the precipitates produced by prussiate of potash and tincture of galls approach the nearest to those afforded by titanium. But the prussiate of the latter is much browner; and the gallate is not of an orange colour, but of a brownish red, inclining to the colour of blood. Besides, even if these precipitates were more like each other, still the obstinacy with which titanium refuses to unite with the fixed alkalis, and the insolubility of it in acids when heated, sufficiently denote the different nature of these two substances.' P. 61.

The olive-green prussiat, and the orange-gallate, are said to be fine colours, not affected by light, and promise to be useful as pigments. In the conclusion, it is justly remarked that apparently new bodies may be combinations of others well known; but when they possess new properties, they should, for a time at least, be considered as distinct substances. This argument we have had occasion to urge, as well as to explain the advantages of such a theory. The specimen was a small one; but further trials must be made when the mine is again discovered.

'IV. A Description of the Anatomy of the Ornithorhynchus paradoxus. By Everard Home, Esq. F.R.S.'

This singular animal is an inhabitant of fresh-water lakes, and resembles the amphibia (reptilia) in its structure and mode of living. Indeed, it appears to connect the aquatic birds and reptiles, and to be one of those varying shades which set systems at defiance. The heart contains two auricles and two ventricles; but the mode of increase resembles that of the lizard. The animal is, in fact, oviparous, nearly in the same way as the lizard. The particulars of the anatomy it is impossible to detail in this place without transcribing almost the whole article.

'V. On the Independence of the analytical and geometrical Methods of Investigation; and on the Advantages to be derived

from their Separation. By Robert Woodhouse, A.M. Fellow of Caius College, Cambridge. Communicated by Joseph Planta, Esq. Sec. R.S.'

This most able and comprehensive paper is, in some respects, a continuation of an inquiry communicated in the last volume of the Transactions. Mr. Woodhouse contends for the strict independence of the analytical and geometrical methods of investigation, showing, at the same time, their connexion, and the mutual assistance they afford. Des Cartes, Newton, and D'Alembert, enlarged the kingdom of algebra, by extending its powers in proportion to their wants, and the necessary questions to be investigated. The respective advantages of each analysis are next examined. The geometrical method is decidedly more perspicuous when its subjects are simple and easily comprehended; the analytical calculus more commodious; and it has been carried to a greater extent, while, at the same time, it is distinguished by superior success.

'The question, then, concerning the respective advantages of the ancient geometry and modern analysis, may be comprised within a short compass. If mental discipline and recreation are sought for, they may be found in both methods; neither is essentially inaccurate; and, although in simple inquiries the geometrical has greater evidence, in abstruse and intricate investigation the analytical is most luminous; but, if the expeditious deduction of truth is the object, then I conceive the analytical calculus ought to be preferred. To arrive at a certain end, we should surely use the simplest means; and there is, I think, little to praise or emulate, in the labours of those who resolutely seek truth through the most difficult paths, who love what is arduous because it is arduous, and in subjects naturally difficult toil with instruments the most incommodious.' P. 122.

The author then endeavours to show the general superiority of the analysis, and notices the great difficulties felt by those, who, with professor Stewart, apply geometry to the explanation of natural phænomena. A slight censure is also extended to the mathematicians who explain the doctrine of logarithms by the introduction of the property of curves, which we have always thought one of the happiest and most successful applications of geometry. The author's great object is to show that algebra wants no aid from geometry. We do not think he has succeeded. The geometer sees the whole subject with a luminous precision: the algebraïst gropes in the dark; and, when he has attained his end, cannot always perceive the means, nor confirm his conclusions.

'VI. Observations and Experiments upon oxygenized and hyperoxygenized muriatic Acid; and upon some Combinations of the muriatic Acid in its three States. By Richard Chenevix, Esq. F.R.S. and M.R.I.A.'

This is an able and a very elaborate article. The term *oxygenised* is new, and adopted on the principles of the French nomenclature, which terminate in *at*, salts formed by the acids in *ic*. The inquiry was suggested by the opinion of M. Berthollet, that the oxygenised neutral contained a greater proportion of oxygen, with respect to its acid, than the acid did previous to its combination; and our author's object is to ascertain the true nature of the salt formed of muriatic acid, oxygen, and pot-ash. He endeavours to show that oxygenised and hyperoxygenised muriatic acids exist; and that, in this state, they are capable of forming saline combinations. The generic characters of the alkaline and earthy hyperoxygenised muriats we shall transcribe.

'Hyperoxygenized muriates are formed by passing a current of oxygenized muriatic acid through the basis, dissolved or suspended in water, as in the formation of the last mentioned genus. Their first formation is owing to the separation of the elements of an oxygenized muriate, into hyperoxygenized muriate and simple muriate; from which latter, they may be separated by crystallization, or by another process, which I shall mention, in treating of the earthy hyperoxygenized muriates. By simple trituration, they scintillate, with noise. They are decomposed by a low red heat; and give out a considerable quantity of oxygen, as they become simple muriates. They cannot be brought down, by any means that I have tried, to that diminished state of oxygenizement, which would constitute oxygenized muriates. They inflame all combustible bodies with violence, as is well known. They are soluble in water; many of them, in alcohol; and some are deliquescent. The acid is expelled, with particular phenomena, by sulphuric, nitric, and muriatic acids, without heat; and, a little below a boiling heat, by phosphoric, oxalic, tartareous, citric, and arsenic acids: but they are not acted upon by benzoic, acetic, acetous, boracic, prussic, or carbonic acids. Those vegetable acids which are powerful enough to decompose them, give out, towards the end, a gas of a peculiar nature, which has not so much smell as oxygenized muriatic acid gas, but which affects the eyes in an extraordinary manner, and promotes an uncommon and rather painful secretion of tears. I have not yet examined this gas, as there was invariably an inflammation of the mixture, with explosion and rupture of the vessels, almost as soon as it began to be evolved. When pure, the hyperoxygenized muriates do not precipitate any of the metallic salts, although I believe they decompose some. The order in which the bases seem to be attracted by the acid, is, potash, soda, barytes, strontia, lime, ammonia, magnesia, alumina, silica. The other earths I have not tried, and but few of the metallic oxides.' P. 138.

The different species are next described and analysed; but Mr. Chenevix thinks that a hyperoxygenised muriat of silica does not exist, and that, in no instance, is this earth dissolved by the acid in question.

The observations on metallic combinations of muriatic acid,

in its different states, are peculiarly valuable. That the muriatic acid, in corrosive sublimate, was in an oxygenised state, was first suspected, we believe, by Scopoli, who was followed by Berthollet in the year 1780. The latter author, however, altered his opinion; and he was supported by Proust; though Fourcroy, in his last work, adheres to the belief of Scopoli. Our author appears to have proved that the oxygen is only united with the salt, and that the acid is in its usual state. The proportion of oxygen is a little greater in the corrosive sublimate than in calomel; and that of the acid is also greater: for it seems that, when the metal is oxygenised, it requires a larger proportion of acid for its solution. A bit of copper, put into a solution of corrosive sublimate, precipitates calomel, which contains neither corrosive sublimate nor copper. The following remarks, on Scheele's preparation of calomel by the humid way, deserve particular attention.

'By the humid way, I do not mean precisely the method of Scheele. That chemist desires us to boil the acid with the mercury, after they have ceased to act upon each other at a low temperature. By this method, the nitric acid takes up an excess of mercurial oxide; and the nitrate of mercury thus formed, precipitates by water. Therefore, when this nitrate of mercury is poured into the dilute solution of muriate of soda, according to the formula of Scheele, the action, on the part of the solution, is twofold.

'1st. The water acts upon one part, and precipitates an oxide, or rather an insoluble subnitrate of mercury. And,

'2dly. A double decomposition takes place between the nitrate of mercury and the muriate of soda. It is with reason, that the medical world have supposed the calomel of Scheele to be different from that prepared in the humid way; for it is, in fact, calomel, *plus* an insoluble subnitrate of mercury. In the first part of Scheele's process, there is disengagement of nitrous gas, together with oxidizement and solution of some of the mercury. When he boils the acid upon the remaining mercury, there is no further disengagement of gas; yet more mercury is dissolved. The nitrate of mercury, therefore, rather contains an oxide less oxidized after ebullition than before it. The true difference is in the subnitrate of mercury, precipitated, as I before said, by the water in which the muriate of soda was dissolved. And the orange-coloured powder, which remains after an attempt to sublime Scheele's calomel, is to be attributed to the same cause. To prepare calomel in the humid way, uniform as to itself, and in all respects similar to that prepared in the dry way, it is necessary, either to use the nitric solution before it has boiled, or to pour some muriatic acid into the solution of muriate of soda, previously to mixing it with the boiled solution of nitrate of mercury. In the first case, no precaution is necessary; and, in the latter, the oxide of mercury, which the nitrate of mercury has, by boiling, taken up in excess, finds an acid which is ready to saturate it. All the mercurial oxide being thus converted into calomel, none of that subnitrate of mercury can be present.' P. 159.

A true hyperoxygenised muriat of mercury may be prepared; and our author has pointed out the process. The salt, it is said, is more soluble than corrosive sublimate. We remember it was formerly recommended to add crude sal-ammoniac to solutions of this metallic salt, to prevent its deposition; and the change produced by this addition it would be curious to ascertain.

'Hyperoxygenized muriate of silver is soluble in about two parts of warm water; but, by cooling, it crystallizes in the shape of small rhomboids, opaque and dull, like nitrate of lead or of barytes. It is somewhat soluble in alcohol. Muriatic acid decomposes it; as does nitric, and even acetous acid: but the result of this decomposition is not, as might be expected, nitrate or acetite of silver. At the moment that the acid is expelled from hyperoxygenized muriate of silver, a reaction takes place among its elements: oxygen is disengaged; and the muriatic acid remains in combination with the oxide of silver. If this fact be compared with the manner in which nitric and acetous acids act upon hyperoxygenized muriate of potash, it will give a strong proof of the proportionate affinities of all these acids for oxide of silver, in comparison with that which they exercise towards the alkali.' P. 162.

The muriatic salts, commonly called '*Butler's*,' contain the acid in its simple state; and Mr. Chenevix seems to doubt whether the common acid contains oxygen. Sulphurated hydrogen, which possesses many acid properties, does not comprise oxygen. It is not clear that the Prussic acid does so, nor can we discover that the fluoric and boracic acids are oxygenised. He doubts, therefore, whether the common acid may not, like sulphur, be a radical, and, according to its degree of oxygenation, become the muriatous and muriatic acid. This, however, cannot be correct, so far as the present state of science allows us to judge; and we must add that Mr. Chenevix's paper is greatly deficient in that lucid order which would have enabled us to give a more satisfactory analysis.

'VII. Experiments and Observations on certain stony and metalline Substances, which at different Times are said to have fallen on the Earth; also on various Kinds of native Iron. By Edward Howard, Esq. F.R.S.'

The subject of falling stones is very curious, and the explanation difficult. Where the eruption of a neighbouring volcano has preceded, their source may be easily ascertained; but that a coalescence of heterogeneous matters can take place in the air, is highly improbable. What falls from our atmosphere must have been previously raised from the earth, either projected by a volcano, or carried into the air by a whirlwind. In the first step of the inquiry, we were inclined to doubt the fact of their falling, and attributed this idea to terror or superstition; and, indeed, at this moment, the facts are but in few instances ascertained, except after volcanic explosions. The Yorkshire stone

was undoubtedly one of those from Sienna; and the story, perhaps the attestations, were imported with the stone. We think, however, that stones have sometimes fallen; but the same accounts invariably testify that they fell either during the prevalence of a thunder-storm, or the passage—probably the dissolution—of a meteor. Both these phænomena occur in the regions of clouds not far above the earth; so that, at least, these stones have not had a long passage, nor can they have fallen even from the moon. The singularity, however, most striking, is, that they have very little analogy with the common minerals, but greatly resemble each other. They have no volcanic marks, and consist of a quartzose substance, martial pyrites, and iron in its metallic state, blended usually with a little nickel, forming a peculiar species of amygdaloid. All the stones that have fallen from the clouds, wherever the event has occurred, are of this nature, differing only in the proportion of these ingredients; to which must be added that they contain a considerable quantity of magnesia, discovered by chemical analysis. The iron is in a malleable state. Native iron comprising the same proportion of nickel, is found in large masses consisting of globules from which the other bodies have been washed away, and is supposed to have been equally a meteorological production. Our author's recapitulation we shall select.

'It will appear, from a collected view of the preceding pages and authorities, that a number of stones asserted to have fallen under similar circumstances, have precisely the same characters. The stones from Benares, the stone from Yorkshire, that from Sienna, and a fragment of one from Bohemia, have a relation to each other not to be questioned.

'1st. They have all pyrites of a peculiar character.

'2dly. They have all a coating of black oxide of iron.

'3dly. They all contain an alloy of iron and nickel. And,

'4thly. The earths which serve to them as a sort of connecting medium, correspond in their nature, and nearly in their proportions.

'Moreover, in the stones from Benares, pyrites and globular bodies are exceedingly distinct. In the others they are more or less definite; and that from Sienna had one of its globules transparent. Meteors, or lightning, attended the descent of the stones at Benares, and at Sienna. Such coincidence of circumstances, and the unquestionable authorities I have adduced, must, I imagine, remove all doubt as to the descent of these stony substances; for, to disbelieve on the mere ground of incomprehensibility, would be to dispute most of the works of nature.

'Respecting the kinds of iron called native, they all contain nickel. The mass in South America is hollow, has concavities, and appears to have been in a soft or welding state, because it has received various impressions.

'The Siberian iron has globular concavities, in part filled with a transparent substance, which, the proportional quantity of oxide of

iron excepted, has nearly the composition of the globules in the stone from Benares.

'The iron from Bohemia adheres to earthy matter studded with globular bodies.

'The Senegal iron had been completely mutilated before it came under my examination.

'From these facts, I shall draw no conclusion, but submit the following queries.

'1st. Have not all fallen stones, and what are called native irons, the same origin?

'2dly. Are all, or any, the produce or the bodies of meteors?

'And, lastly, Might not the stone from Yorkshire have formed a meteor in regions too elevated to be discovered?

'Specimens of the Benares and Yorkshire stones have been deposited, by the president, in the British Museum.' P. 211.

We cannot dismiss this subject without forming our own conclusion. The stones have been really seen to fall in few instances only, and these, perhaps, very generally connected with explosion. While the masses of native iron present similar appearances, it cannot be said that these stones resemble no other mineral; for these are in masses so immense, that no known power could have raised them; and, had such been found, they must, from the *momentum* of their fall, have sunk deep in the earth. It is then, on the whole, highly probable that these stones, when not connected with volcanic explosions, have never been precipitated from the clouds, but have been changed, in their exterior, by the electrical powers of the lightning. This has influenced the appearance of the stones, and removed the earth, which led to their discovery. It is otherwise incredible that stones of little weight should thus be deeply buried, while a mass of iron of fifteen tons—which weight must have been considerably augmented by that of its other parts, now washed away—should have sunk comparatively but to a little depth.

The last article is the meteorological journal. Six's thermometer varied from 80° to 23°, and the mean was 51.3. The range of the barometer was from 30.43 to 29.48, the mean 29.84. The rain 19.197 inches: the mean heat of April 47° 7′.

ART. II.—*Illustrations of the Truth of the Christian Religion, by Edward Maltby, B. D. &c.* 8*vo.* 5*s.* 6*d. Boards.* Rivingtons. 1802.

THE rude attacks, in late years made on our common religion, have called forth the energy of its defenders; and the conflict has shown the ignorance, insufficiency, and obstinacy of its opponents. The more the question has been examined, the more has infidelity lost ground; and we have only to

lament that argument alone has not, in every instance, been adopted by the Christian advocate. Like the presumptuous Israelite who dared to support the tottering ark, and, with unhallowed hands, to give his impious assistance to the triumph of omnipotence, Christians have occasionally been found, who, under the specious plea of protecting the ignorant from the sophistry of the infidel, have recommended the adoption of unjustifiable means to prevent his opinions from being known, and would readily call in the civil power to assist, with the arm of the flesh, in oppressing those who should be attacked alone by the sword of the spirit. Such conduct affords a triumph to the unbeliever; and every Christian, who would have recourse either to wealth or power, the allurements of reward, or the threatenings of terror, to promote his cause, should have this deeply infixed in his mind, that it is his own cause alone he is hereby endeavouring to promote—his own ignorant and unhallowed opinions, and not those of the meek and humble Jesus; that he is actuated by spiritual pride, and, so far from promoting, is betraying the cause of his master. It is, on the contrary, with the utmost pleasure we at any time perceive learning and genius employed in sifting the arguments advanced in opposition to Christianity, in examining every objection with candour, in bringing each to the test of sound reasoning, and in acknowledging merit, even in an antagonist,—in defending the truth with zeal, and contrasting the solidity and splendor of inspiration with the comparatively weak and fluctuating effusions of the most enlightened among ancient or modern unbelievers.

This praise is due to the author of the work before us. We have often had occasion to refer to his distinguished merit in the office which he occupies under the bishop of Lincoln. To his talents as a scholar, the university of Cambridge have had frequent opportunities of bearing testimony; and in the exercise of his duty as domestic chaplain, the attention he has paid to the qualifications of the candidates for the sacred ministry, and the anxiety with which he has laboured to prevent the intrusion of ignorance and indolence into the church, have created enemies among those only who look with worldly views to the church, as an easy way to provide for a boy unable to stand behind the compter, or to perform the duties of an active or erudite profession. From one so assiduously engaged in an office of the highest ecclesiastic importance, perpetual meditation on the holy scriptures is naturally to be expected; and the fruits of his labours have been esteemed worthy of the patronage of the university of Cambridge. They are proofs of extensive learning, profound erudition, and a mind fraught with the treasures of sacred and profane literature.

The subject is divided into the following heads: The inter-

nal evidence; The genuineness and authenticity of the books of the New Testament; The proof arising from the nature and strength of the prejudices of the Jews; The conduct of the disciples; The miracles wrought by the disciples during the life of our Saviour; The scheme of the Gospel; The character of Jesus; Mr. Godwin's misrepresentations; and, The defects of evidence in favour of the Mahometan religion.

Under each of these heads are given sufficient and decisive proofs of the matter in controversy, and illustrated with remarks which cannot fail of affording instruction and satisfaction to the inquiring mind. Thus, beneath the first division, after a critical examination of the style and idiom of the New Testament, and other important topics tending to prove its genuineness and authenticity, it is compared with the apocryphal books and spurious gospels, which the infidel is not unfrequently desirous of advancing to an equality with, if not above, the canonical writings: and we must boldly aver with our author, that there are some criteria of truth which neither 'dullness of apprehension nor obstinacy of opinion can elude,' and that these criteria are as evident in the sacred scriptures as they are manifestly wanting in the pretended revelations of impostors. If the mere comparison of the writings of the apostles with those of perhaps well-meaning but ignorant Christians in the early ages afford a conviction of the authenticity of the former and the spuriousness of the latter, an impartial examination of the prejudices of the Jews, with respect to the appearance of a Saviour, must equally convince every one that an impostor would have conducted himself in a manner totally different from that of the author of our religion, and that, instead of opposing, he would have gratified their prejudices to the utmost. It is well known, however, and is here pertinently exemplified, that in every respect he disappointed their gross and carnal notions; that, while they expected a conqueror, he made his appearance in one of the humblest walks of life; that, while they desired to be elevated above all other nations, he called upon those who were ambitious of being the greatest of his disciples, to manifest their greatness by becoming the servants of all the rest; that, while *he* placed happiness in obedience to God, *they* placed it in temporal and exterior appearances.

'Jesus Christ at length appeared to assume the title, and execute the office, of the long-expected Messiah. He was born in a part of the country, the most dishonoured and despised: his reputed parents were mean and obscure in their circumstances, though really of royal extraction. He set at nought that rigid adherence to the ceremonial law, in which indeed the religion of the Jews at that time almost entirely consisted, and from which alone they assumed to themselves so much merit. He associated with publicans and

sinners: and chose, for the confidential ministers of his high office, the most obscure and illiterate of his countrymen. He inculcated submission to the Romans: he expressly asserted the rejection of the obstinate Jews, and the admission of the believing Gentiles to the privileges of his kingdom: he led the life of a poor destitute, not having where to lay his head: he expressed the most honest indignation against the rich, and the powerful; the interpreters of the law, and the leaders of the sects. He repeatedly incurred the charge of violating the sabbath, and of profaning the dignity of that proud object of their implicit reverence, the temple at Jerusalem. And finally, what is still more extraordinary, as he excited the displeasure of the Jews, by appearing in a manner inferior to what they imagined beforehand, so he roused their indignation, by assuming pretensions superior to what they expected. They expected the Messiah to be a prophet indeed, but not "The Holy One of God:" and therefore, when they heard the extent of his claims, they cried out, "By our law he ought to die, because he made himself the Son of God." So that in the eyes of this blind people, he seemed to add the outrage of insult to the bitterness of disappointment: though he seemed not to equal in dignity the meanest of the prophets, he asserted his superiority over Abraham; and though he failed to realise their gross conceptions of the character of the Christ, he assumed the still more extraordinary and more dignified title of the Son of God.

'If any one, after viewing the deep root which national pride and prejudice had taken in the minds of the Jews, after examining the nature of the expectations they had formed, and the manner in which they were disappointed, can still consider the rejection of Jesus by the Jews as a matter incredible or unaccountable, he must have accustomed himself to view the relation of cause and effect with no very accurate eye. Certainly, it was impossible for him to appear in a way more contradictory to their expectations, and to propagate doctrines more distasteful to their wishes. An enthusiast could not conceive such a scheme; an impostor could not adopt it; consequently, the Gospel, if preached by a Jew among the Jews, could not originate in human artifice or error, but must have had its source in the unsearchable wisdom, and comprehensive benevolence, of the Almighty Governor of the universe.' P. 109.

The conduct of the disciples is a confirmation that our religion could not arise from an impostor. Their own views of the character of a Messiah very much resembled those of their countrymen: they could not, it is true, fail of imbibing some better sentiments from a daily intercourse with their master; but his death destroyed all their hopes and expectations; while the confidence which they afterwards evinced on his resurrection could not have resulted from any thing but a complete conviction of the fact. Had there been a confederacy among them to invent or support a falsehood, the remains of their ancient prejudices, the almost total want of temporal success in all their measures, and the persecutions which they daily experienced,

must have completely baffled their projects. To which we may add, that the extensive propagation of the Gospel was owing to one 'called out of due time,' and whose doctrine was viewed at first with an unfavourable eye, even by the companions of our Saviour themselves. Instead of a confederacy then of evil men formed on temporal views, we cannot hesitate to affirm that such a conviction was produced in the minds of the apostles by the miracles which they saw, and which they themselves were enabled to perform; that they became willing witnesses to the truth, and, in spite of every thing which worldly malice could suggest, bore their testimony fairly and impartially to every nation under the Roman government. The scheme of the Gospel itself is well urged as a proof that there could not be any imposture in the case: it was intended from the beginning for all mankind, but for wise purposes was originally proposed to the Jewish nation. The apostles, seduced by their prejudices, confined themselves at first to their own countrymen; and, had they been actuated by vulgar motives, would, doubtless have limited their preaching to a very narrow sphere of their countrymen, and expected importance where there was the only chance of obtaining it: but their own contracted views were overpowered by superior information; and, with very little concert of action, they soon dispersed themselves over all the world, to bless mankind with the light of the Gospel.—Could such a scheme have been the result of worldly-minded men?

But the character of Jesus itself is an evident security against the suspicion of fraud and imposture; and the testimonies to it, with great judgement introduced into this work from Vanini, Chubb, Bolingbroke, Rousseau, Voltaire, Paine, Gibbon, and Léquinio, are sufficient refutations of their scepticism or infidelity. If he really possessed the virtues they ascribe to him, how could he be the impostor they would endeavour to make him appear? The vulgar cry which is perpetually excited concerning priestcraft cannot here serve their purpose in the least; since not only priests, but they who are or have been persecuted by priests, bear testimony to the truth of the same doctrine.

'The vulgar consideration,' says our author, 'that the writers in defence of Christianity were priests, and therefore interested in drawing the conclusions for which they have contended, detract from the weight of their observations, or the soundness of their arguments. If, as priests, they be supposed to lean towards the cause of a profession, which is sometimes attended with emolument or distinction; yet the mere wish to serve a particular cause would not enable them to establish a position, which must look for support to a series of historical testimony. It would not enable them to wrest

facts to their purpose, which are inscribed in the unvarying records of past ages; it would not enable them to suppress or distort evidence, which is interspersed in the writings of men of every party and of every country; it would not enable them to produce those internal marks of truth and nature, to which they have appealed in confirmation of their opinions. Nothing but conviction could have impelled so many writers to handle the same subject, to place it in so many different lights, to support it with such unaffected zeal, and such overpowering argument. We may moreover remark, that not merely priests of an established church, whose situation sometimes leads to wealth and consequence; but priests of every sect—priests who have nothing to expect but opposition, if they are known; or poverty, if they are not known—nay, priests who have altogether abandoned their profession—men in short of the most discordant views, and hostile sentiments, have still supported with uniform conviction, and maintained with unvarying ardour, the truth of the Christian dispensation. In this latter description of writers, we may remark the names of Priestley, Wakefield, and Evanson; of men, who differing from each other, as much as they dissent from the national church, yet upon the same general grounds of historical truth, admit the divine origin of Christianity. Nor must we fail to reply, if the objection should still be urged pertinaciously, that laymen of the most distinguished abilities, and of the most enlarged views, have in all ages vied with churchmen in the pious and useful labour of fixing, upon the solid basis of reason and of truth, the credibility of the Gospel history. So far then as their statements are built upon facts, and their conclusions logically deduced, there is no pretence for withholding assent to the arguments in favour of the character of Jesus, though they chance to fall from the pen of a priest or a prelate. With the reservation therefore of my right to avail myself of the labours of such men upon this interesting topic, yet I hold it needless to appeal to them: though I anxiously wish the impartial reader to weigh, coolly and dispassionately, the result of their investigations. Such has been in this instance the force of truth, that no material difference is observable in the judgement, which has been passed upon the character of our Saviour by his friends and his foes: at least by so many of the latter, that it appears totally unnecessary to enter at large into the reasons, why that character is entitled to the genuine approbation of all, who have a moral taste, or a virtuous sentiment. Where parties, differing so widely in the general question at issue, yet agree so cordially in a particular instance; we must either conclude that the case excepted is immaterial to the event of the cause, or that the force of truth is there too strong to render it possible to be controverted. The testimony given in favour of Jesus by professed unbelievers is too opposite to their wishes, and too prejudicial to their efforts, to have originated in any thing but the strength of evidence. They, who can trace in the Gospel any marks of fraud or error, cannot be blinded by any prejudice for the reputation of its author, or entertain any prepossession for the veracity of his historians. In these concurring statements at least we may presume to expect genuine, unsophisticated truth.' P. 243.

The opinions of the chief infidel penmen being thus fully examined, it might seem unnecessary to notice the effusions of an atheistical writer, restrained by no principles whatsoever of decency or criticism in hazarding his objections to the faith of which he had at one time been a minister. Mr. Godwin, with unparalleled assurance, declares, that 'bigotry and intolerance are encouraged by the Christian religion; that an improper stress is laid upon faith; and that there are moral defects in the character and temper of Jesus Christ.' These assertions our author examines with his usual accuracy. He allows—as every one must, with grief, be ready to allow—that 'too many individuals, and even parties styling themselves Christian, have deviated from the spirit of their religion, so completely as to encourage bigotry and practise intolerance; but that such doctrines or practices are authorised by Scripture, we are warranted, by its whole tenor, in denying.' The objector has evidently fallen into the 'vulgar error of confounding the principles of the Christian doctrine with the mistaken notions and practices of some who have professed themselves bound to obey that doctrine implicitly.' The uniform conduct of our Saviour his precepts, and those of his apostles, all evidently and reciprocally lead to the same conclusion,—that every attempt to injure a man on account of his religious opinions, that every attempt to support by force or fraud the tenets of any particular faith, every attempt at worldly superiority or advantage in right of a belief in Christianity, is contrary to the whole system and design of the Gospel. We scruple not therefore to assert with our author, 'that there is not in the whole compass of the New Testament a single passage upon which the charge of introducing or perpetuating bigotry and intolerance can be founded, without bidding defiance to all the established laws of accurate interpretation.'

The second objection is shown to be equally void of foundation; and the miserable insinuation of the objector, as to the vulgar meaning of the word 'damned,' is at once destroyed by an examination of the Scriptural force of that term. No argument, indeed, could be more strongly advanced in opposition to any religion, than that an improper stress had been laid by its founder upon the subject of faith; if, as the objector asserts, with respect to the Christian, this saving faith had been left open in its records to controversy. But the futility of such an insinuation is clearly shown by our author.

'No one acquainted with Scripture, will hesitate to pronounce, that the belief required in "the records of our religion," is the belief, that "Jesus was indeed the Christ, the Saviour of the world"—"the Christ, the Son of God, which should come into the world."—"That they might know thee, the only true God, and Jesus Christ,

whom thou hast sent," is pronounced to be "eternal life," even in that solemn and affecting address, which our Redeemer poured forth to the Father, just before the commencement of his sufferings. Whatsoever controversy may have been stirred about the meaning of these passages, it will, I apprehend, be an extremely difficult task, for the ingenuity of the most prejudiced unbeliever, to prove, that the fault lies in the ambiguity of the records themselves.' P. 304.

The infidel, we are convinced, will not be contented with this explanation; he will ransack the musty records of various churches, which he will insist upon being the truths of the Gospel; although he knows, or should know, that there is one record alone to be appealed to in such a question, by both Christian and unbeliever; and that, if the faith requisite for salvation be there explicitly laid down to be that Jesus is the Christ, the Saviour of the world, no addition to such faith, however well or ill intended by believers of any school, can alter the established terms of salvation, which can neither be diminished nor added to with impunity. It is this faith which draws the line between Christian and Unchristian; and happy would it have been for mankind, and widely would it have promoted the spread of the Christian faith itself, if they who deemed themselves included within its pale had prosecuted their religious inquiries into inferior articles with less acrimony, and had shown their obedience to the author of their faith by acting toward each other as brethren, and by adhering to that most beautiful and pathetic precept of our divine master—'Little children, love one another.'

The meek and holy Jesus is represented by Mr. Godwin as having poured out his curses in a most copious stream upon those who opposed his pretensions: the great preceptor who taught his disciples to love their enemies, who prayed for his enemies with his last breath, is delineated as worse than a Romish bishop in execrating those who were not of his own church. Now to curse a person implies a *wish*, on the part of the execrator, that evil should fall on the object of his indignation. The meekest of men may punish offenders in the very commission of an atrocious act, as our Saviour did those impious men who were turning the temple of God into a den of thieves; but a mere prophecy of woe to a depraved people is a very different action from that of a personal execration, and this distinction was completely overlooked by the objector when he hazarded so unjustifiable an attack upon our Saviour's character. Our author does not however appear to us, in answering this objection, to have explained with his usual success the words of Scripture, 'How can ye escape the damnation of hell?'—on which he offers this comment—

'How can ye escape that final and extreme punishment, which in

your own language is called the condemnation of Gehenna?—I grant that future punishment was in these words denounced against the Scribes and Pharisees.—I deny that it was denounced against them, merely for opposing Christ's pretensions.—I maintain that it was denounced against that savage intolerance, which prompted them to scourge and to crucify Jesus and his followers.—And if the doctrines of Jesus were true, if the miracles ascribed to him were really performed, if his life was holy, and if the apostles taught and acted, as they appear from sacred history to act and to teach, is there any shock given to our feelings of moral proportion between the guilt imputed to the Pharisees, and the punishment denounced against them?—Upon the question thus stated, I appeal to the justice, and even the candour, of every man who admits a moral government and a future life.' p. 316.

Here a laudable zeal seems to have carried our author much too far; and the word *hell*, in our vulgar language, has transported him at once from the visible to the invisible world. We flatter ourselves that a little more reflexion on what he calls a denunciation will teach him that the passage is simply a prophetic observation on the wickedness of their conduct; while the context assures us that the suffering it alludes to was completely verified on that evil and adulterous generation. The condemnation of Gehenna fell upon the unhappy city in which our Saviour uttered these words, in little more than forty years after they had been spoken; and we are thus relieved entirely from a comparison between the guilt imputed to the Pharisees, and the punishment supposed to be its consequence in a future life. The latter could not be an example to wicked nations; and the Jews, in their present state, are perpetually recalling to our mind that extreme punishment which overtook them on the destruction of their city.

The defects of evidence in favour of the Mahometan religion form the subject of the last chapter, and are pointed out in a clear and concise manner; but we are rather surprised, that, in illustrating the truth of the Christian religion, a point of equal importance with the religion of Mahomet should have been overlooked or neglected. Two great impostures took their rise very nearly at the same time, and divided the Roman empire between them;—the one ruled in the east, the other in the west, with unlimited sway and horrid cruelty. The contrast between the modes by which these abominable impositions—popery and Mahometism—gained an ascendency in the world, and the conduct prescribed by Christianity, afford ample proof of the falsehood of the two former, and the truth of the latter; and, by demonstrating in what manner the wisest and best of systems, for both the present and future happiness of mankind, was converted into the worst of poisons, the greater part of the objections of the infidel are removed, and Christianity is proved

to be worthy of the source from which it issues. When the period shall arrive in which Mahometism and popery shall cease to disturb mankind, and future generations shall contemplate the rise and fall of these impostures, the wisdom of our Saviour's precepts will be seen in their full extent; every attempt to flatter the opinions of men by either force or fraud will receive the decided opposition of the Christian world; and Christianity, depending on itself alone, without any human support, will be found competent to all the purposes for which it was intended—to wit, the destruction of sin and death. Should our author enter into our feelings upon this subject, we may flatter ourselves with the hope, that, in a future edition of this work, it will be made complete by an examination and refutation of the debasing principles of popery.

Should this idea be imbibed, the volume may, by dismissing two Latin exercises introduced into it, be still limited to its present bulk; and, however gratifying the perusal of these exercises may be to a few scholars, they are no recommendation to the general reader. In the first, the inadequacy of reason, without Revelation, to attain to the true knowledge of God, of a future state, or even the common duties of life, is shown, in good latinity, by a sufficiently ample investigation of the opinions of the ancients on these subjects. In the second, the much agitated question of Jephtha's vow is treated with great clearness and precision. The meaning of the words, in the original in which the vow is conceived, is first examined; whence it is perspicuously shown that the strangely adopted opinion of a Jewish general putting his daughter to death is without foundation; and that the reasons which have led others to contend for such a barbarity, were derived from conjecture, not from Scriptural authority. To offer up a human victim is contrary to an express precept of the divine law, in Deut. cap. xii. 29; and the argument deduced from its not being a general custom to devote virgins to sacred offices and perpetual virginity is no objection against its having been done in this particular instance. The lamentations on the celibacy of the daughter, and the loss of all hopes of family to Jephtha, are contrasted, with great propriety, with similar topics of sorrow in the Greek tragedians. Hence we say with our author—

'Nihil igitur restat, quam ut locum huncce sacri scriptoris, prout res ipsa se nobis auctorem præstat, et Hebraïci textûs verba postulant, accipiamus. Id saltem maximopere cavendum est, ne ratas interpretationis leges et perspectas critices normas ita transgrediamur, ut historici verba ad eum sensum detorqueamus, qui, cum viros sapientes et pios vehementissime offendat, tum infidelium captiunculis atque irrisioni augustum illud et venerandum religionis nomen objiciat.' P. 445.

The ample account we have thus given of the work before us will, we trust, be a sufficient recommendation to our readers; but we cannot dismiss the volume without expressing some regret that a person so well qualified to adorn his profession 'should plead incessant occupation in matters not always congenial with an early and habitual fondness for literature.' Yet we hope there is less occasion for our regret than the passage seems at first sight to implicate; and that the writer, by a prejudice too common with men of literature, is apt to think every moment lost which is not spent in his study. It is frequently useful to divert the mind from too close an attention to books; and an occupation of a different kind renders the reciprocal change both more pleasing and beneficial. We still hope, however, that the term 'incessant' may be rather too strong an epithet for any engagements upon which so useful a character can be employed; for, while we hear with pleasure of professional exertions, and willingly bear testimony to the learning and erudition of the pages before us, we must always keep in mind the necessity of relaxation to those powers which, under due regulation, promise to be so beneficial to the church.—*Detur aliquid otii rei domesticæ, et amicis; detur etiam valetudini.*

The work is addressed to the author's patron—the lord bishop of Lincoln—in a dedication worthy of a scholar; in which he takes notice of a distinction of two characters, incapable separately of performing any great service to the church, but of whom it may be said, with the poet—

——————— 'Alterius sic
Altera poscit opem res, et conjurat amice.'

He, in whom these characters are so well united, may be justified in the following mode of expression.

'A sort of paradoxical distinction has been sometimes set up between sound divines and useful ministers—a distinction very convenient, no doubt, for those, who would deprive the church of its most effectual defence against the opposite, but equally fatal, extremes of infidelity and fanaticism. Well does it behove the appointed guardians of our national faith to consider, by what better means they can secure it from the dangers with which it is menaced, by an avowed contempt for all religion on the one hand, and a fantastic pretence to excessive sanctity on the other, than by encouraging an accurate and profound knowledge of the holy scriptures among the teachers of religion. A learned clergy, employing their knowledge with zeal, and tempering their zeal with charity, is the best preservative, under Providence, against that ignorance and immorality, which, acting upon different intellects and different tempers, may frequently be regarded as alike productive of scepticism and superstition.' P. iii.

ART. III.—*Supplement to the Third Edition of the Encyclopædia Britannica, &c. By George Gleig, LL.D. &c. (Continued from p. 170.)*

WE return with great satisfaction to this valuable appendage. The first article particularly interesting in the second volume is that on 'induction:' it is short, but comprehensive, and truly important. The author suspects, and with reason, that nothing can be proved by categorical syllogisms, since they assume, in the major, a generic distinction, applied to the species;—in other words, they assume in general what they mean to prove in particular. Mathematical investigations, which have been considered by many authors as a concatenation of syllogisms, are shown to be a very different process; but we may still doubt whether any thing, strictly speaking, be discoverable by mathematical reasoning, since the investigation is only an evolution of what is contained in the problem or theorem. So far as that evolution brings to view what was formerly concealed, it may be styled a discovery; but discoveries, in reality, are only the connexions of unexpected relations, ascertained and improved by experiment and scientific investigation. The author seems however at a loss, when he compares the truths of geometry with those of physics; and endeavours to explain, somewhat unsuccessfully, why the former are necessarily true, and the latter contingent. In reality, as we have had occasion to remark, the error is in adopting the same term of axioms in both sciences. They are not on the same footing. The mathematical axiom is indeed invariably and necessarily true; but the philosophical axiom is a fact only, of which the contrary has not been proved. Thus also in the conclusions: the mathematical demonstration cannot be controverted, because it depends on given quantities and precisely defined properties: in the philosophical conclusion we can seldom obtain either.—But we must not be diffuse.

The facts relative to 'spontaneous inflammation' are collected with great care and accuracy. Many of them are curious. Under the article 'institute' the author collects the account of the constitution of the French National Institute, and properly reprehends the absurdity of many of the innovations of that futile nation.

'This statement of facts relative to the present state of public instruction, the sciences, the arts, and the progress of national literature in France, has been taken from a miscellany, of which the principal writers are well acquainted with what is doing in that distracted country. They call it a sublime system; and seem to consider the increase of the national library, the improvement of the

botanic gardens, and the discoveries that have been made by the different schools or institutes, as furnishing a demonstration that the republican government is more favourable to the advancement of science, than the monarchical, whether absolute or limited. But it should not be forgotten, that this system is yet in its infancy; and that in prosecuting new schemes, all men, and more especially Frenchmen, are actuated by an enthusiasm which gradually cools as their pursuits become familiar. We shall therefore venture to predict, that the different schools will not display such ardour seven years hence as they do at present; and that if the republican government continue a dozen of years in France, the progress of science in that country will not be more rapid than it was under the monarchy. We must remember, too, that the French libraries, museums, and picture galleries, have been improved by means which the morals of other governments do not employ—by rapine and robbery.' Vol. ii. P. 12.

Had the author examined the transactions of this establishment as we have done, his suspicions of the failing ardour of the new members would have been confirmed.—Under the article of 'life insurance,' we suspect the flourishing state of some of the societies would now admit of a different representation; at least it appears so, from the lower rate of interest given. In fact, we have strong reason to believe that the value of human life is much greater than any tables have represented.

The article of 'involution and evolution' is an admirable one. Indeed the reference to the first and original authors, as well as the firmness with which he supports the character of our chief mathematicians, and of the higher geometry, confer the utmost credit on the gentleman who conducts this part of the Encyclopædia.—The article 'iron' is again introduced, to notice the observations of M. Chaptal on the use of its oxydes in dying cotton.

We find, in this second volume, the same attention to late voyagers, and their descriptions of the countries visited; though probably too much deference is now paid to Vaillant. Since our possession of the Cape, we have had great reason to believe many of his descriptions to be little better founded than those of Damberger. The article 'lamp' is a valuable one, and contains the substance of all the memoirs, and other works, published with a design of increasing the light, lessening the expense, or rendering the instrument more commodious. The article of 'lava' is again inserted, to notice sir James Hall's experiments, by which he endeavours to show that whinstone is lava cooled slowly, without the access of air. The article of 'machinery' comprehends, in a very perspicuous manner, the considerations of the different estimates of the power exerted, and explains with wonderful simplicity the theory of machinery. In all working machines, the power and the resistance equipoise each other, like a steelyard, loaded by its balanced

weights, and moved round its axis by a force distinct from either. This force is the excess of the impulse beyond what balances the weight before the machine has acquired a uniform motion; and in this way the calculations are rendered peculiarly easy and clear. Some observations on the improvement of machines are subjoined. Bramah's new power, founded on the hydrostatic paradox, is explained in this part of the article at some length. It is afterwards again alluded to, and is a most interesting and useful application of a well-known truth.

The article of 'magnetism' is full and comprehensive. We hoped to have been able to give an abstract of it within a moderate compass; but the substance is so closely compacted that we soon relinquished the attempt. It appears to us to contain the quintessence of all that has been written on the subject; except, perhaps, that the difference between magnetism and electricity is not sufficiently pointed out; and Van Swinden's collection of memoirs on the analogy and discrepancy of these fluids, (crowned with applause by the Bavarian academy) which contains some very important facts, has not been apparently seen by the author.

An article on 'man' is again inserted, in opposition to 'infidel ignorance,' which still, it is said, contends that the various races could not be the offspring of one pair. We are not aware that the opinion which the author opposes is allied to either infidelity or ignorance. We own that we have, at times, spoken in favour of it; and yet we know that few merit less the appellation of infidels, and few have, at least, taken more pains to examine the different facts. We think it not inconsistent with divine revelation, unless what is apparently intended as particular history be considered, against all internal evidence, as universal; and men whose religious characters have been unimpeached, and unimpeachable, have thought the same. The additional evidence in this new article is not very important: it arises chiefly from the analogy of swine. Undoubtedly, among the human-race, there are many *Epicuri de grege porci*; but we trust all are not so; and the arguments in support of the analogy between mankind and their new allies appear to us, at least, inconclusive. In the article of 'manure' we find a very judicious abstract of M. Parmentier's memoir on that important subject. This memoir, it is added, is the result apparently of theory and practice, and much information may be derived from it; but the subject is still obscure. M. Parmentier's chief merit consists in the remarks on the union of different soils; and thus we find deep ploughing, which sometimes contributes to this union, not only successful, from mixing the sub-stratum with the soil above, but from exposing the whole to light.

In the article 'masonry,' we again find a recurrence to what we

think some part of the author's weak side. The essence and secret of masonry is said to be '*liberty* and *equality*;' and therefore masons were the innovators of the modern school. But we have enlarged sufficiently on this subject.—The new article of 'mechanics' contains some just remarks on machines in general; on motions and moving powers; distinguishing chemical from mechanical motions.

The subject of 'mineralogy' we have followed with unceasing attention, and are well pleased to see so accurate and comprehensive a view of the subject. In an age of accumulating discoveries, particularly when considerable attention is paid to one topic, there is no period in which the view will be complete. In the moment of writing and of printing, additions will be made; and though this volume were printed only in the last year, various improvements have since occurred; and in the volumes of Hauy and Brochant much additional information may be obtained. The diligent inquiries of the author, however, have rendered it considerably more perfect than could be expected; and much of what has been published by Hauy in his work, we perceive, is here taken from the *Journal des Mines*, where it first appeared. The index is not perhaps sufficiently full; and of Werner's language the author's idea is not always correct. The only original part is the artificial system, suggested in the article before us. As it is highly ingenious, we shall add a short abstract of it. An artificial system of mineralogy is an arrangement, reposing on obvious properties, independently of all chemical nature. The classes are derived from the degree of fusibility, and are six in number; viz. infusible, fusible, fusible by the blue flame only of the blowpipe, fusible and partly evaporating, evaporating, and soluble with effervescence in the muriatic acid. The orders are chiefly taken from the respective specific gravities, sometimes with slight additional characters; and the genera from colour or other obvious properties. It is, as we have said, a very ingenious attempt, and merits particular commendation.

On the subject of 'moss' the author gives an abstract of Mr. Smith's method of converting peat and moss into vegetable mould: it is apparently simple, easy, and successful. Under the title of 'resistance of fluids' they give an abstract of Venturi's 'Experimental Researches,' rather because they have referred to a title of this kind, than that they consider it as adding materially to the information already communicated in the Encyclopædia.

We find in this Supplement a short disquisition on the source of the Nile; and the authors seem inclined to fix it in the western branch, as the more considerable one, and of greater extent. *This* source no European has visited. We have, however, had occasion to notice, that the origin of every

great river is established, in the common opinion, not from the magnitude of the stream, or the extent of its course, but from some superstitious legend—often from its resisting frost, or its more obvious warmth or freshness, according to the temperature of the country. We see no reason therefore, when we compare the evidence of antiquity, to doubt of Mr. Bruce's having visited what was always supposed, by the Greeks and Romans, to be the true source of the Nile.

The description of an 'oil-mill' is very minute and satisfactory; and under the article 'orchard' we find a good account of M. Germershausen's method of promoting the growth of young trees, and increasing the size and flavour of the fruit in orchards. The 'oxy-muriatic acid' is inserted, to communicate Mr. Rupp's method of mixing this acid with water, in order to avoid the suffocating steams.

Mr. Salmon's mode of taking off 'paintings' from walls, announced to the Society for the Encouragement of Arts, &c. is introduced at some length; with several remarks on 'encaustic painting,' from the Philosophical Magazine.

'Percussion, or the force of percussion,' is but shortly noticed, as the principal observations occurred under the article of 'impulsion.' The observations of Galileo are added, and some additional ones subjoined; but the author still overlooks what we think the principal circumstance which distinguishes percussion from impulse; viz. the velocity of the impelling power. Of the police of 'St. Petersburg' there is a sufficiently full account; and on the subject of Perkinism (*metallic tractors*) the authors are completely sceptical. We have been brought forward by Mr. Perkins as his defenders; but we wish to decline the office. We only pointed out one view of the subject, in which some effect might be produced; and in this view an effect of the same kind might have been produced by Dr. Haygarth's *painted* wood.

The analysis of Kant's 'critical philosophy' is very valuable, and particularly so, as no intelligible account of it has heretofore appeared in English. We promised an abstract, but could only advance a very little way, from want of skill to comprehend it. At present the analysis needs not be copied, as it is too extensive. We would rather refer to the volume before us, than attempt to abridge it, as the account will not be found very difficult, and as, at the same time, the reader may be supplied with some excellent remarks on it by the author, whom we suppose to be Dr. Gleig. The use of 'phosphorus' internally, from the trials of Leroi, is copied from the Philosophical Magazine; but we see too many marks of imagination in the observations, to trust that author's accuracy; and we agree with the editor in advising that these trials should not be pursued by the cautious physician.

On the subject of 'photometers,' count Rumford's instrument is described, as well as De la Saussure's diaphanometer. Mr. Leslie's instrument measures only the momentary intensities of light; and the reader is referred to Mr. Nicholson's very excellent Journal for an account of it. That light is increased by passing through air, can scarcely be admitted; nor is it probable that latent light should be evolved by the vicinity of other light, even if its connexion with air were allowed; or that it should exist in air, in a latent state, as our authors suggest. We should rather suspect that light may admit of considerable expansion, without any sensible difference of intensity.

The construction of the 'piano-forte' is explained at some length; and we learn with surprise that this instrument was invented by the poet Mason.

The concluding remarks merit much attention.

'As the blow of so light a mallet cannot bring much sound from a wire, it has always been found necessary to have two strings for each note. Another circumstance contributes to enfeeble the sound. The mechanism necessary for producing it makes it almost impossible to give any considerable extent to the belly or sound board of the instrument. There is seldom any more of it than what occupies the space between the tuning pins and the bridge. This is the more to be regretted, because the basses are commonly covered strings, that they may be of a moderate length. The bass notes are also of brass, which has a considerably lower tone than a steel wire of the same diameter and tension. Yet even this substitution for steel in the bass strings is not enough. The highest of them are much too slack, and the lowest ones must be loaded, to compensate for want of length. This greatly diminishes the fulness, and still more the mellowness and distinctness of the tone, and frequently makes the very lowest notes hardly appreciable. This inequality of tone about the middle of the instrument is somewhat diminished by constructing the instrument with two bridges; one for the steel, and the other for the brass wires. But still the bass notes are very much inferior to the treble. It would surely be worth while to construct some piano-fortes, of full size, with naked basses. If these were made with all the other advantages of the grand piano-forte, they would surpass all other instruments for the regulating power of their thorough bass. We wish that the artists would also try to construct them with the mechanism of mallets, &c. above the sound board. This would allow to it the full extent of the instrument, and greatly improve the tone. It does not seem impossible, nor (we think) very difficult.' Vol. ii. p. 367.

What has been lately added to our knowledge of the 'plague' is properly detailed under that article, where particular notice is taken of the late fancies of its not being infectious, and the method of curing it by oily frictions. The subject of 'plants' is again introduced, chiefly to announce Mr. Knight's

experiments, communicated in a late volume of the Philosophical Transactions, and to add some remarks on the nutrition of plants. The latter are however too short, and in some degree imperfect. Carbon, either vegetable or animal, is certainly the chiefly nutritious principle; but in this, as in almost every instance, what appears to be nutritious in a certain proportion is injurious in too large a quantity.

Mr. Knight's method of purifying platina, and rendering it malleable, though somewhat operose and expensive, appears likely to be successful; but it can only be employed for cupels, as the expense must, we think, be too great for the artist on a larger scale.

The article on the 'centre of position' merits commendation for its simplicity and perspicuity. The additions to the article of 'pottery,' from Vauquelin, and to that of 'printing,' containing a description of Mr. Nicholson's printing-press, are particularly useful. Under the article of 'prison' we have a contrasted view of the penitentiary-houses—as they may be styled—of Philadelphia, and the prisons of Venice, from Dr. Moseley. In the former, the mind is *led*—as we have expressed it in another article—to reflexion. We fear, in the solitary imprisonment of this country, the mind suffers only, without improvement.—Some additions are made to the article 'quadrature,' from Mr. Hellins; and under 'rickets' we find an account of M. Bonhomme's memoir on this subject, and the use of the calcareous phosphat in that disease. The raja described by Vaillant must have been of immense size; but in this passage the editor suspects a little of the exaggeration of the traveler. Perhaps he has copied too incautiously from him, as we have already observed in the other parts of the volume.

The article of 'revolution' is a very extensive one. At present it is a painful subject; for, on reviewing the whole, whatever may be thought of the original object, or the intentions of the chief movers, their conduct was more injudicious and impolitic than it is easy to conceive. Always too eager or too slow; seldom reaching the object to be attained; anxious to irritate, rather than to conquer—to agitate rather than decide; nothing seems to have been done which the circumstances required. Let us not, however, censure indiscriminately. The coalition was a weapon which required the gigantic hand of boldness, dexterity, and skill. It was directed by neither: the minor arts of the meanest of professions decided, where the expanded views of the most consummate statesman were necessary; and the spirit which could only determine the property of an acre superintended the drama—

——— where kings should act,
And princes should direct the swelling scene.

The success was proportioned. The author distributes justice to the performers in general, if we except those of our own nation, where, without copying the satires of the day, the historian will some time hence give to each his proper, and to many no very advantageous, character. To Necker, as we have always said it should be, much of the blame is attributed. Weak, insignificant, and vain, he thought to have wielded an empire, when scarcely able to have presided in a compting-house. To Suwarrof he allots the highest commendations; and we have the opinions of the first generals with us, when we add, that, in his actions, genius and spirit were conspicuously displayed. To Kray also, and to the archduke Charles, no inconsiderable merit is allowed; while to the aulic council, whatever can be conceived of weakness, indecision, perhaps of treachery, is freely, and we fear justly, attributed. Perhaps the coalition with all its efforts could not have succeeded:—under the guidance of its late conductors, success was impossible. We were well pleased to see due credit awarded to sir Sidney Smith. His defence of Acre was certainly one of the most brilliant exploits of the war,—in its event, unquestionably the most important. In many points the authors, with becoming candor, correct their former errors:—we may, on a future occasion, do the same.

Here then we pause.—Though, perhaps, the whole might have been concluded in the present article, yet we are unwilling to hasten too rapidly; and shall, as in the former ones, notice shortly the biographical sketches in the pages of the volume we have now passed over.

While we anxiously wait for lord Teignmouth's Life of 'sir William Jones,' we look with great satisfaction on the abstract before us. It is short, correct, and judicious. Of 'George Keate,' also, the account is pleasing and satisfactory. Of the unfortunate 'M. Lamanon,'—who fell a sacrifice to his idolatry of Rousseau, and his veneration for the unsophisticated virtues of savage life,—the account is less original. It is copied chiefly, we perceive, from foreign journals. In the lives of 'Lavoisier,' of the African traveler 'Ledyard,' and of 'Leo X,' we have short, but satisfactory, abstracts of what has been before published. In the biographical sketch of 'Leslie,' we have a judicious account of the events of his life; and the author supports the opinion of his having been sent to Bar-le-Duc, to convert the son of James II, by those who wished no impediment to intervene between him and the throne of his ancestors. The 'Short and easy Method with the Deists,' a work of Leslie's,—attributed to the abbé St. Réal,—introduces some remarks, at least curious and interesting, respecting its originality, and the resemblance of works, certainly written

without any communication between the respective authors. Were it proper, we could add some striking facts to the list.

'A charge, however, has been lately brought against him of such a nature, as, if well founded, must detract not only from his literary fame, but also from his integrity. "The short and easy Method with the Deists" is unquestionably his most valuable, and apparently his most original work; yet this tract is published in French among the works of the abbé St. Réal, who died in 1692; and therefore it has been said, that unless it was published in English prior to that period, Charles Leslie must be considered as a shameless plagiary.

'The English work was certainly not published prior to the death of the abbé St. Réal; for the first edition bears date July 17th, 1697; and yet many reasons conspire to convince us, that our countryman was no plagiary. There is indeed a striking similarity between the English and the French works; but this is no complete proof that the one was copied from the other. The article Philology in the *Encyclopædia Britannica*, of which Dr. Doig is the author, was published the very same week with Dr. Vincent's dissertation on the Greek verb. It was therefore impossible that either of these learned men, who were till then strangers to each other's names, could have stolen aught from the other; and yet Dr. Vincent's derivation of the Greek verb bears as striking a resemblance to Dr. Doig's as the abbé St. Réal's work does to Charles Leslie's. In the article MIRACLE (*Encycl.*), the credibility of the Gospel miracles is established by an argument, which the author certainly borrowed from no man, and which the late principal Campbell considered as original; yet within half a year of the publication of that article, the credibility of the Gospel miracles was treated in the very same manner by F. Sayers, M.D. though there is in his dissertation complete internal evidence that he had not seen the article in the *Encyclopædia*. Not many months ago, the author of this sketch reviewed, in one of the journals, the work of a friend, which was at the same time reviewed in another journal, that at this moment he has never seen. Yet he has been told by a friend, who is much versant in that kind of reading, and knows nothing of his concern with either review, that the book in question must, in both journals, have been reviewed by the same hand; because in both the same character is given of it in almost the very same words!

'After these instances of apparent plagiarism, which we know to be *only* apparent, has any man a right to say that Charles Leslie and the abbé St. Réal might not have treated their subject in the way that they have done, without either borrowing from the other? The coincidence of arrangement and reasoning in the two works is indeed very surprising; but it is by no means so surprising as the coincidence of etymological deductions which appears in the works of the doctors Doig and Vincent. The divines reason from the acknowledged laws of human thought; the reasonings of the grammarians, with all due deference to their superior learning, we cannot help considering as sometimes fanciful.

'But this is not all that we have to urge on the subject. If there be plagiarism in the case, and the identity of titles looks very like it, it is infinitely more probable that the editor of St. Réal's works stole from Leslie, than that Leslie stole from St. Réal, unless it can be proved that the works of the abbé, and this work in particular, were published before the year 1697. At that period, the English language was very little read or understood on the continent; whilst in Britain the French language was, by *scholars*, as generally understood as at present. Hence it is, that so many Frenchmen, and indeed foreigners of different nations, thought themselves safe in pilfering science from the British philosophers; whilst there is not, that we know, one well authenticated instance of a British philosopher appropriating to himself the discoveries of a foreigner. If, then, such men as Leibnitz, John Bernoulli, and Des Cartes, trusting to the improbability of detection, condescended to pilfer the discoveries of Hooke, Newton, and Harriot, is it improbable that the editor of the works of St. Réal should claim to his friend a celebrated tract, of which he knew the real author to be obnoxious to the government of his own country, and therefore not likely to have powerful friends to maintain his right?

'But farther, Burnet, bishop of Sarum, was an excellent scholar, and well read, as every one knows, in the works of foreign divines. Is it conceivable, that this prelate, when smarting under the lash of Leslie, would have let slip so good an opportunity of covering with disgrace his most formidable antagonist, had he known that antagonist to be guilty of plagiarism from the writings of the abbé St. Réal? Let it be granted, however, that Burnet was a stranger to these writings and to this plagiarism; it can hardly be supposed that Le Clerc was a stranger to them likewise. Yet this author, when, for reasons best known to himself, he chose (1706) to depreciate the argument of the *Short Method*, and to traduce its author as ignorant of ancient history, and as having brought forward his four marks for no other purpose than to put the deceitful traditions of popery on the same footing with the most authentic doctrines of the Gospel, does not so much as insinuate that he borrowed these marks from a popish abbé, though such a charge, could he have established it, would have served his purpose more than all his rude railings and invective. But there was no room for such a charge. In the second volume of the works of St. Réal, published in 1757, there is indeed a tract entitled *Méthode courte et aisée pour combattre les Déistes;* and there can be little doubt but that the publisher wished it to be considered as the work of his countryman. Unfortunately, however, for his design, a catalogue of the abbé's works is given in the first volume; and in that catalogue the *Méthode courte et aisée* is not mentioned.' Vol. ii. p. 78.

In the life of 'Macpherson' the subject of Ossian is revived; and the author seems to acquiesce in what has been styled the authenticity of these poems. He gives up, however, their age, their form, and their being communicated by any other method than oral tradition. On the subject of his history, he laments the apparent duplicity of Sidney, &c. but

thinks the evidence incontrovertible. The lives of 'Malesherbes,' the defender of the unfortunate Louis,—of the 'Medici,' of 'Mirabeau,' of 'Le Monnier,' of 'Mozart,' of 'Pell,' 'Pelletier,' 'Parsons,' and 'La Pérouse,' are executed with judgement and impartiality. His account of 'Mason' is full; and, as we have already observed, the biographer claims in his behalf the invention of the piano-forte. He is silent, however, respecting the 'Heroic Epistle,' the 'Archæological Epistle to Dean Milles,' and other poems of the same cast, imputed, perhaps with reason, to him. Of 'lord Mansfield' the life fails in discrimination. The author does not catch the varying shades of his character, his timidity, the artifice with which he converts soldiers to petty-constables, his *equitable* interpretation of positive laws, and his unvarying support of royal prerogative, sometimes a little inconsistently. These were blemishes in a character which we still consider as an eminent one.

In the life of Mr. 'Parkhurst,' our author again reverts to the Hutchinsonians, and their doctrines. We shall add the reply to his biographer, communicated in the Gentleman's Magazine, who supposed Mr. Parkhurst neglected, in consequence of his tenets, in this respect.

'There is not, in the history of the times, says the biographer already quoted, a circumstance more difficult to be accounted for than the unmerited, but increasing, discountenance shewn to those persons to whom Hutchinsonianism was then objected. Methodists, papists, and sectaries of any and of every name, all stood a better chance of being noticed and esteemed than Hutchinsonians. Had it even been proved that the few peculiar tenets by which they were distinguished from other Christians were erroneous, the opposition they experienced might have been deemed *hard measure*, because even their opponents allowed their principles to be inoffensive, and themselves to be learned.

Is this a fair state of the case? We think not. The early Hutchinsonians had imbibed all the peculiar notions of their master, and maintained them with a degree of acrimony which would have disgraced any cause. Being in general very little acquainted with the higher mathematics, as Mr. Hutchinson himself seems likewise to have been, they censured dogmatically works which, without that knowledge, they could not fully understand; whilst they maintained, with equal dogmatism, as matters of fact, hypotheses, which a moderate share of mathematical science would have shewn them to be impossible. Had they stopt here, no harm would have been done; they might have enjoyed their favourite notions in peace: but unfortunately they accused of atheism, deism, or Socinianism, all who thought not exactly as *they* thought, both in natural philosophy and in theology. Because Newton and Clarke had demonstrated that the motions of the planets cannot be the effect of the impulsion of any material fluid, Hutchinson, with some of his fol-

lowers, affirmed, that these two illustrious men had entered into a serious design to overturn the Christian religion, and establish in England the worship of the heathen Jupiter, or the stoïcal *anima mundi*. Because the bishops Pearson, Bull, and others, who had uniformly been considered as the ablest defenders of the catholic faith, thought not exactly as Hutchinson thought of the filiation of the Son of God, they were condemned by the pupils of his school as *Arians*, or at least *semi-Arians*; and the writer of this sketch has heard a living Hutchinsonian pronounce the same censure, and for the same reason, on the present illustrious bishop of Rochester, and the no less illustrious Whitaker.

That men, who thus condemned all that before them had been deemed great and good in physical science and Christian theology, should meet with some discountenance while they continued of such a spirit, needs not surely excite much wonder; but that the discountenance is increasing, we believe not to be true. The Hutchinsonians, as soon as they became less violent against those who differed from them, had their share of preferment, in proportion to their number, with others; and we doubt not they will continue to have it, while they allow that a man may be no heretic, though he believe not Mr. Hutchinson to have been infallible. The late excellent bishop Horne was an avowed Hutchinsonian, though not an outrageous one like Julius Bate; and we have been told, and have reason to believe, that the bishop of St. Asaph is likewise a moderate favourer of the same system. There may be others on the episcopal bench; but perhaps two out of twenty-six is the full proportion of Hutchinsonian divines of eminence in England. It is true that Mr. Parkhurst was a man of great learning and great worth; but, before we attribute his want of preferment in the church to his Hutchinsonianism, it is incumbent upon us to say why Mr. Whitaker, who is no Hutchinsonian, is still nothing more than the rector of Ruan-Lanyhorne.' Vol. ii. p. 332.

The life of 'Pennant' is, in many respects, excellent and discriminative; and that of 'Raynal' contains some new and valuable information. He certainly was the puppet dictated to by a party, and by those to whom many of our late misfortunes were owing. Either as their echo, or from his own principles, his information is frothy and unfaithful—his morality loose and fluctuating. The life of Dr. 'Reid' is in a great measure original. It seems however indited by the feelings of friendship, rather than of impartial inquiry, and is, in one or two instances, a little too eulogetic. We shall add, nevertheless, a specimen of the author's candor.

'Candour obliges us to acknowledge, that he has advanced some doctrines which we cannot admit as true. Though not in general partial to Locke, he has adopted his notions respecting our power of abstraction, with hardly any other variation than the substituting of the term *conceptions* for Locke's favourite phrase *ideas*. He has likewise endeavoured to prove, that we may distinctly conceive what

cannot possibly exist. These mistakes, for such they appear to us, we have pointed out elsewhere (see Metaphysics, part I. chap. iii. and iv. *Encycl.*); but they are infinitely more than counterbalanced by his clear, accurate, and satisfactory disquisitions on our notions of active power. Had Dr. Reid never written a sentence but the essay which treats of this delicate and important subject, he would have been entitled to a place in the very first rank of useful metaphysicians; for, previous to the appearance of his works, we had nothing written directly on *power* but contradictory and unintelligible jargon. We recommend the serious perusal of this essay, the first in his second volume, to such of our readers as fancy that they distinctly conceive the powers of chemical agents, and that intelligence and volition may result from any mechanical organisation, or any combination whatever of matter and motion.' Vol. ii. p. 399.

The last life that we shall notice is that of 'Reiske.' It appears to us meagre and unsatisfactory. Indeed, after the simplicity with which he recounts his own labours and disappointments, every other narrative must partake of such a character. The present author could not be equally minute; but we think the professor deserved more attention than he has received.

(*To be continued.*)

ART. IV.—*An Essay on Military Law, and the Practice of Courts-Martial. By Alexander Fraser Tytler, Esq. Advocate, &c.* 8*vo.* 6*s. Boards.* Egerton.

WE have perused this very judicious and comprehensive essay with great satisfaction; and though our account of the system of jurisprudence it describes has been delayed till a very considerable number are no longer amenable to it, yet our author shows, that, in the remaining army, notwithstanding the hasty and rash assertions of Mr. justice Blackstone, the military code must be still in force. Mr. Tytler very properly observes that the learned commentator on the laws of England has adopted the ideas of Hale and Coke, who spoke of the military law of their own æra, rather than of the law in his time established. A soldier in the field is confessedly subject to this code; but, unless inured to habits of obedience, to the summary forms which it requires and inculcates, campaigns will pass away before he is accustomed to subordination and obedience. We have had occasion to remark that an army is, in reality, the commander, with hands as numerous as those which are united under his banners. The arrangement of the whole is so conducted, that the intermediate gradations of rank supply the tendons and muscles of this hundred-handed Briareus: each part of the machine is so closely and artificially connected, that

the total body is wielded with ease and success. This, however, cannot be effected, unless the minutest finger which acts be wholly under the command of the mind which regulates; unless obedience, confirmed by habit and discipline, be ready and undoubted. Nor can it be alleged, as some have observed, that the laws are unconstitutional, precarious, and unknown. They are not a part, indeed, of the constitution, because it is required that the act which gives them force be annually repeated; but when repeated, it becomes a part of the general system; and this part is as definite and as generally known as any other branch of jurisprudence. In many respects it is more frequently promulgated, and better understood. It is indeed remarkable that the legal opinions of the Vinerian professor were frequently different from the decisions of the judge; and this is not the only instance where the original tendency is conspicuous. Lord Rosslin was, in every part of his life, what is called a crown-lawyer; and we need not be surprised to find his opinion almost wholly opposite. The following distinction is peculiarly clear and correct.

'The chief point in which the condition of a soldier differs from that of another citizen with respect to personal liberty is, that his professional conduct being regulated by the articles of war, it is in the power of the sovereign, and entirely at his discretion, to enact such articles of war as may to him seem most expedient for the government of the army, over which he is in that respect exclusively the legislator. And this power, it is alleged, in the hands of an arbitrary prince, might reduce the condition of a soldier to a state of the most abject servitude. But let it be considered, that the sovereign of Great-Britain is in no sense to be regarded as an arbitrary prince or absolute monarch. His powers and prerogatives are most specially defined, and so wisely limited by the laws and constitution of the realm, that no prince who occupies the throne of these kingdoms, be his individual character and disposition ever so prone to tyranny, can materially affect or abridge the liberties of any class of his subjects. Under the constitution of Great-Britain, theoretically speaking, there is no standing army; for although in reality the army is not annually disbanded, yet the annual consent of parliament is required to keep it in existence. It is therefore, in the nature of things, impossible, that any arbitrary enactments, tending to degrade the condition or abridge the liberties of the soldiery, could have a longer duration than a year. Moreover, the mutiny-act, by which the king is authorised to frame articles of war, and which in fact is the code of military law, is the operation of parliament, and not of the sovereign. It undergoes an annual revision in both houses; it is subject to alteration and amendment by the wisdom of the legislature; and thus, by the very limited term of its duration and frequency of its renewal, it is more truly and immediately framed by the people itself, than any other of the existing statutes of the realm.

'It is true, that by the mutiny-act, a power is granted to the sovereign, "of forming articles of war for the better government of his majesty's forces, and of constituting courts-martial, with power to try, hear, and determine any crimes or offences by such articles of war, and inflict such penalties as the articles direct." But even this extensive power has its limits; and these are of such a nature as to bar every possible exertion of a tyrannic authority, or arbitrary infringement of the valuable rights of the subject: for while the right of framing *articles of war*, and inflicting penalties, is declared to belong to the sovereign, it is at the same time provided, "That no officer or soldier shall, by such articles of war, be subjected to any punishment extending to *life or limb*, for any crime which is not expressed to be so punishable by the mutiny-act." The penalties, therefore, which it is competent for the sovereign to decree by his own authority, must at the worst be of a very slight and subordinate nature, and calculated merely for the enforcement of good discipline; since the greater crimes, and their appropriate punishments, are defined and regulated by the mutiny-act, which, as already said, is the operation, not of the sovereign *per se*, but of the united branches of the legislature; and the penalty of death cannot be inflicted by any articles of war, "unless for such crimes as are expressed to be so punishable by the mutiny-act." P. 5.

The history of the rise and progress of military law is remarkably clear, comprehensive, and concise. The author steers with great judgement through the rocks and shoals which surround the shore in the times of Charles the First and Second, during the interregnum, the protectorate, and the reign of James the Second; and, pointing out the leading features in the transactions of these several periods, gives a very clear and distinct view of the subject in its progress.

The chapter on the authority of courts-martial is very pointed and explicit. On this subject the author had fallen into an error, which he corrects with great propriety. As we find that many entertain the former erroneous opinion, we shall add the correction.

'*Material Correction.*

'The author being misled by an erroneous report of the debate in parliament in 1786, relative to the inclusion of officers holding commission by brevet, in the description of such as are subjected to the military law, has asserted, at page 120 of this essay, that *half-pay officers*, as well as brevet officers, are included under the general description in the mutiny act of "officers commissioned or in pay." The author is now certified on the most indisputable authority, that in the framing of the clause of the mutiny act as it now stands, by which all officers commissioned or in pay are declared liable to its authority, it was not the intention of the legislature to include *officers on half-pay* in that description; but that officers holding brevet commissions without pay, were understood to be included.' P. xiii.

Regimental and garrison courts-martial are next described, as well as the preliminaries to trial before courts-martial. In the latter chapter, the section on principals and accessories is peculiarly correct, pointing out those cases where the accessories are punished like the principals, particularly in the instances of mutiny and desertion—the most dangerous crimes of which a soldier can be guilty.

The procedure and form of trial before a general court-martial offers nothing that can induce us to enlarge. But perhaps it should be known that a person not subject to military law may prosecute a person who is so, before a court-martial, provided the offence be of a military nature. Thus a coroner has prosecuted a military surgeon for neglect.—Trials by courts-martial are peculiarly fair and candid. The prisoner may challenge any of his judges; but our author contends, that he cannot challenge without assigning his reasons, of which the court must judge.

The law of evidence is extensive; and perhaps the author enters more deeply into this part of the subject than was necessary. Prosecutors in courts-martial may give their own evidence. What he remarks on the resemblance of hand-writing has lately occasioned much discussion; and we apprehend the point is far from clear. We do not, as we have said, perceive the connexion of some of these observations with evidence on courts-martial.

The seventh chapter is on the judgement and sentence of a court-martial; and the eighth, on appeals from a regimental to a general court-martial.—The next subject is courts of inquiry, somewhat analogous to the grand inquest; and that which follows relates to the office and duties of a judge-advocate. This office is not well understood; and we shall therefore transcribe some parts of the duty previous to the trial.

'The rubrick or marginal notice of the 6th article of the 16th section of the articles of war bears, "that the judge-advocate is to *inform* and *prosecute*;" but in the body of the article itself, there is nothing said with respect to the first of these duties; the only matter expressly enacted being, that he shall prosecute in the name of the sovereign, and administer to the members of the court the oath as therein prescribed. Hence it might perhaps be argued, that the word *inform*, used in the margin, did not imply a separate duty from that of prosecuting; but was used here as synonymous with the words *accuse* or *indict*, and, as so taken, was included in the duty of prosecuting. Established usage must here, however, be called in, to clear up an ambiguity of expression; and, on that authority, we are warranted to say, that the sense annexed here to the word *inform*, implies a distinct duty of the judge-advocate, viz. that of instructing or counselling the court, not only in matters of essential and necessary form, with which he must be presumed to be

from practice most thoroughly acquainted; but in explaining to them such points of law as may occur in the course of their proceedings, and with respect to which the articles of war or mutiny-act may be silent. For it is to be observed, that in all matters touching the trial of crimes by court-martial, wherever the military law is silent, the rules of the common law of the land, to the benefit of which all British subjects are entitled for the protection of life and liberty, must of necessity be resorted to; and every material deviation from these rules, unless warranted by some express enactment of the military code, is, in fact, a punishable offence in the members of the court-martial, who may be indicted for the same in the king's ordinary courts. Hence arises the absolute necessity for some member of the court being versant in the general doctrines of the law, in as far as they relate to the trial of crimes and the weighing of evidence: and the person to whom the court is naturally to look for information of this kind, is the judge-advocate, who is either by profession a lawyer, or whose duty, if he is not professionally such, is to instruct himself in the common law and practice of the ordinary courts in the trial of crimes.

'In the performance of this duty, the judge-advocate will always be guided by a just sense of his official character and situation. As he has no judicial power, nor any determinative voice, either in the sentences or interlocutory opinions of the court, so he is not entitled to regulate or dictate those sentences or opinions, or in any shape to interfere in the proceedings of the court, further than by the giving of counsel or advice; and his own discretion must be his sole director in suggesting when that may be seasonable, proper, or necessary. On every occasion when the court demands his opinion, he is bound to give it with freedom and amplitude; and even when not requested to deliver his sentiments, his duty requires that he should put the court upon their guard against every deviation, either from any essential or necessary forms in their proceedings, or a violation of material justice in their final sentence and judgement. A remonstrance of this nature, urged with due temperance and respect, will seldom, it is to be presumed, fail to meet with its proper regard from the court; but should it happen that an illegal measure or an unjust opinion is nevertheless persevered in, the judge-advocate, though not warranted to enter his dissent in the form of a protest upon the record of the proceedings, (for that implies a judicative voice), ought to engross therein the opinion delivered by him upon the controverted point, in order not only that he may stand absolved from all imputation of failure in his duty of giving counsel, but that the error or wrong may be fairly brought under the consideration of that power with whom it lies, in the last resort, either to approve and order into effect, or to remit, the operation of the sentence.' P. 357.

In other respects, he assists the prisoner in his defence, arranges matters preparatory to the trial, takes down the evidence at length, collects the opinions and votes of the members, and, lastly, records the final sentence,

Our author's conclusions we shall select.

'1st, That the military law which obtains in these kingdoms rests on the same basis of legality with the common and statute laws of the land.

'2d, That the military law is a wise, equitable, and humane system, attempered to the spirit of our free constitution, authorising only such restraints as are absolutely necessary for the regulation and discipline of the army, on which depends the maintenance of the national security, and, by necessary consequence, the enjoyment of all our civil rights and franchises.

3d, That, under the British constitution, the military law does in no respect either supersede or interfere with the civil law of the realm: that the former is in general subordinate to the latter; but as, in every well regulated government, all the parts should harmonise and mutually assist the operation of each other; so, by our constitution, the military law gives its aid in many cases to the execution of the civil; as the civil, in its turn, supplies the deficiencies of the military, and assists, wherever it is necessary, its operation.' P. 372.

In the appendix we find different forms of warrants, an intelligent account of the ancient assise of arms and commission of array, as well as the offices of high constable and marshal, and of the powers of a court of chivalry. To these are subjoined the statute passed in Ireland, in the year 1798, for the enactment of martial law.

ART. V. — *The Theological, Philosophical, and Miscellaneous Works of the Rev. William Jones, M.A. F.R.S. To which is prefixed, a short Account of his Life and Writings.* 12 *Vols.* 8*vo.* 5*l.* 8*s. Boards.* Rivingtons. 1801.

THEOLOGY and philosophy were the favourite pursuits of the very respectable author of the works before us—to which he occasionally united political science; while, in every branch of his researches, he discovered the same ardor of mind, and treated with very little ceremony every opinion which interfered with his own. Orthodox in theology, in philosophy heretical, in politics a vehement tory, he throws his darts in every direction, and sometimes not unsuccessfully pierces through the shield of a Socinus or a Newton, a Locke or a Priestley. We single out these names, because they frequently recur in the volumes before us: no opportunity appears to be lost, indeed, of attacking them; and sometimes the attack is conducted in a manner which reflects no degree of credit on the liberality of the writer, and, instead of assisting his own cause, injures it very essentially. The extreme, however, into which he carried every notion after having once imbibed it, renders many parts of his work

so far useful, that the perusal of them will lead the student to a better examination of his own principles; and it is scarcely probable that any one should commence these volumes with a mind as full of prejudices as that of the author, and rise at their termination, without rejoicing or deploring that they are for the most part weakened, shaken, or totally overthrown.

The editor laments that he could find no one able or willing to undertake 'a digested, interesting, and edifying history' of the author's life and writings; and had he been as great in his generation as the biographer would wish us to believe, we should also sympathise with his sorrow. From a meagre and ill-written account of him we extract the following particulars. The reverend William Jones was a descendent of colonel Jones, who married a sister of Cromwell. His father lived at Lowich in Northamptonshire, but, in what capacity, we are not informed; and he himself was born the 30th of July, 1726. On the nomination of the duke of Dorset, he became a scholar at the Charter-house, which he quitted when about eighteen years of age, with a Charter-house exhibition for University-college, Oxford. Here, in common with several contemporary students, he adopted the Hutchinsonian system; and having taken his degree of bachelor of arts, he was ordained deacon in 1749, and priest in 1751. His first employment in the church was in the curacy of Tinedon in Northamptonshire, where he wrote his answer to bishop Clayton's Essay on Spirit; which gives the biographer an opportunity of digressing on bishop Prettyman's Elements of Theology, and lamenting that 'his lordship never fell in with the writings of Mr. Hutchinson.' The lamentation of Mr. Jones would have been directed to a different topic; and he would have poured forth a Philippic against his biographer for recommending the Elements of Theology, written by a prelate, in which a part of the liturgy of the church is attacked; and bishop Prettyman would have been made an object of equal censure with bishop Clayton.

In 1754 our author was married to the sister of the reverend Brook Bridges, whom he assisted as curate at Wadenho; and in this situation he drew up a work which had once an extensive circulation—The Catholic Doctrine of the Trinity; and entered, through the very honourable liberality of his friends, into a course of philosophical experiments, which formed the basis of his philosophical works, published in 1762. under the title of An Essay on the first Principles of Natural Philosophy, and which, in 1781, were enlarged, and given to the world under the name of Physiological Disquisitions. The publication of the former volume introduced him to the notice of the late earl of Bute—a man who, whatever may have been his political demerits, is entitled to the highest encomiums for the encouragement he was at all times ready to afford to learning

and science: and it is pleasing to record that this nobleman gave an order to a mathematical instrument-maker to furnish our author with all such instruments as he might find necessary in the course of his experiments.

In 1764 he was presented to the vicarage of Bethersden in Kent, and soon after to the more valuable rectory of Pluchley in the same county, where he increased his income by private tuition, continued his philosophical experiments with great ardor, and published several smaller theological works. The 'good rector was induced to remove from Pluchley,' after a residence of twelve years, having accepted the perpetual curacy of Nayland in Suffolk—to which place he transferred himself and family, and soon after exchanged his living in Kent for Paston in Northamptonshire. The reasons which induced 'the good rector' to quit Kent are not given us by his biographer; and, as they are almost forgotten in the county, we shall not revive a story which created a laugh at the expense of the philosopher, who was 'not led into temptation,' we are told, to quit his new post by any further offers of preferment. In his curacy he continued to be engaged as usual. In 1786 he delivered a course of lectures on the figurative language of the Scriptures, which were published the ensuing year; and he was gratified in his fondness for music by the exquisite happiness of introducing an organ into his church. The pleasure of the ear was not, however, his chief aim: he was a most exemplary parish-priest; he took great pains with his flock, and instructed the younger part with an attention which cannot be too much recommended to ministers of every denomination. In 1790 he published two volumes of sermons; and the embryo disputes in France began at the same time to fill his mind with all the terrors of the alarmist. The preservation of 'our religion, government, and laws,' so fully occupied his thoughts, as to give birth to the British Critic and the Scholar, which were armed against the errors of the times. In 1792 he lost his worthy friend bishop Horne, whose life he soon afterwards wrote and published; and in 1793 entered into a little expostulation with the British Critic for not paying that attention to his Grand Analogy, or the Testimony of Nature and Heathen Antiquities to the Truth of a Trinity in Unity, which the father of the review seemed to think an act of duty. In 1798 he was presented to the sinecure rectory of Hollingbourn in Kent; and in the same year published his 'Letter to the Church of England, pointing out some popular Errors of Consequence.' In 1799 he was visited by a very severe affliction, in the loss of a most worthy and beloved wife—a calamity which was soon succeeded by a paralytic attack; in consequence of which he himself expired in the morning of the Epiphany following, without a groan or a sigh. 'Of the finished character of this humble disciple of the blessed

Jesus' the biographer does not venture to sum up the particulars; and when any thing is to be specially remarked, it is effected by a citation from the Scriptures,—a practice, indeed, which we should be very far from restraining, if performed with judgement and discretion; but which can lay no claim to merit in the case before us, since it merely results from an indefinite habit, a poverty of expression, and the want of sufficient powers of discrimination. The character of Mr. Jones does not, in reality, afford much source for a display of biographical talents. He was an excellent parish-priest; and a good education had fully qualified him for the office of a private tutor. Accustomed to direct the youthful mind, he entertained rather too high an opinion of his own powers in discussing the concerns of church and state, and in rectifying the errors of modern philosophy. His judgement was by no means equal to the ardor of his mind in the pursuit of truth; and hence he fell into mistakes which deprived him of much of that attention which might otherwise have been paid to his philosophical inquiries; while the growing neglect which they gradually experienced served to excite no small degree of asperity in his disposition. His life and writings afford a strong example of the extreme into which the human mind may be carried by its own prejudices. From the part which one of his ancestors had taken in opposing the arbitrary measures of Charles the First, he was led to consider every species of opposition to the powers ordained by God as a species of warfare against heaven; and his syllogism on passive obedience is a justification of every robber on the highway. Between his ancestor and himself, lies the true basis of the constitution of this country, which duly ascertains and limits the power of the sovereign and the obedience of the people; and if Mr. Locke's notion of an original compact cannot be justified, an appeal to Scriptural authority in the various modifications of civil government is an abuse of our Gospel privileges, which refer only to a kingdom which is not of this world. The same temper, which could not endure contradiction on the doctrine of passive obedience, evinced itself in the questions relative to our religious establishment; and the necessity of a strict apostolical succession—a fact more easily imagined than proved of any see in this island—was maintained as strictly by the curate of Nayland as by a cardinal of the conclave. Had our author received the rudiments of his education under some mufti of Constantinople, the dogmas of the Koran would have found in him as strenuous a supporter; and to the circumstance of his admission to Oxford, instead of Cambridge, we are probably indebted for his opposition to the principles of the Newtonian philosophy. It must however be allowed, that the Newtonians are very little anxious respecting the fate of their theory: embracing a mathematical hypothesis, they seldom trouble themselves with exa-

mining whether it be accommodated to the system of the world; and the powers of the mind, when directed to the investigation of an abstruse theory, are too much embarrassed by its difficulties to admit a very close examination of the cause, which is the grand agent in their philosophy. From a very good motive, this philosophy was resisted by our author, who feared, that, by giving active powers to matter, the agency of deity was too much neglected; yet if we substitute impulse for attraction, the same effects will be produced, and the motion of the larger bodies in nature will still bear a considerable analogy to what is perceived in those which fall every moment under our observation.

Of the twelve volumes in this collection, the first seven are theologic; the ensuing three philosophic; and the two last miscellaneous. The greater part of the matter they contain has already been in various forms before the public. A volume comprising sermons, with an essay on man according to the Scripture doctrine, and a pretty composition on the character of the monkey, constitute the only novelties. The first tract in the collection is that which originally brought the author into the notice of the public; and it is difficult to say whether it has done more good or evil to the cause which it supports. A hundred short arguments in defence of the Trinity might, in the hands of a man of sound judgement, have carried with them great weight; but, from a desire to find the Trinity everywhere, such shadows of proof are occasionally introduced, that they serve only for ridicule to the unbeliever, and lead him to triumph in the idea that the doctrine itself is not to be found any-where. Several of them range too obviously under the old sophism—'a man eats cheese, a mouse eats cheese; therefore a man is a mouse:' and others, instead of obviating, suggest difficulties to a young mind which might not otherwise have arisen. The obstinacy with which the spurious text, 1 John, V. 7, is maintained; and the very flimsy reasons given in defence of it, are an evident proof that the writer took little pains to examine a controversy, which, if it had not convinced him of the spuriousness of the text, must at least have taught him to entertain the notion of its authenticity with some degree of hesitation.—His answer to the Essay on Spirit, with remarks on the Confessional, occupy the second volume. These controversies are now almost forgotten; but whenever reference is made to the works which occasioned at one time such alarm to the church, it is useful to know where the antidote is preserved; and, between the two parties, an impartial and conscientious reader will not be much at a loss in discovering the truth. In the third volume are several excellent dissertations; among which the disquisition on the Mosaïc distinction of animals into clean and

unclean, and reflexions on the growth of heathenism among modern Christians, may be consulted with great advantage; while the latter, moreover, may afford some useful hints in the present dispute on the want of religious education in our public schools. In the fourth volume is a very valuable work, on which the writer bestowed a great deal of thought and labour—his course of lectures on the figurative language of the holy scriptures. We cannot too much commend the plan, and, in general, the execution of this work; and if at times there be a little indulgence to fancy, the young divine may still cull much useful matter for the instruction of his parish. The essay on the church, and the controversy between the church and the dissenters, contain, notwithstanding the prejudices of the writer, many wholesome truths: they well merit the consideration of the latter; and to the sons of the church, in the present times, they may be more particularly addressed; since there is, under the garb of greater purity in doctrine, a spirit of insubordination, which threatens, if not corrected, very dangerous consequences. The fifth, sixth, and seventh volumes, are dedicated to sermons—of which many are not without considerable merit; while the essay on man may be usefully consulted by those who, seduced by the melody of the poet, have deviated into paths of infidelity.

The philosophical inquiries, which are contained in the three succeeding volumes, obtained a less favourable reception on their first appearance than they really deserved; and it will be difficult to recall the attention of students to a system which rejects the attraction of bodies, and argues against the generally adopted opinion of a vacuum in the heavens. Still the curious inquirer will be gratified with the observations and experiments of no mean antagonist to the Newtonian philosophy; and the discoveries which have been, and are every day, made on the nature of magnetism, electricity, and gases, unknown to the head of the popular philosophy, render the assertions of our author of more consequence than the Newtonian will be ready to admit. The latter, it must be confessed, while he is resolving every thing into the attractive force of material particles, seldom engages his thoughts on the properties of that element which seems to be most active in nature. When fire destroys the connexion between substances, no power that we know of will re-unite them, or bring them again into the proper sphere (as the Newtonians would express it) of their attraction; and the more we consider its nature, and the universal diffusion of the rays of light from the sun, the less able perhaps shall we be to acknowledge, without hesitation, the vacuum which is supposed necessary for the existence of planetary motion. Our author may have extended his ideas too far; but the student who

is not contented with mere mathematical diagrams, and a dry investigation of forces, will find in these volumes much to excite or gratify his curiosity.

In the last two volumes, dedicated to miscellanies, are several works which do credit to the author's talents. The book of nature, for the instruction of children, is written with an excellent design, and, in the hands of skilful parents, may be very beneficial to their offspring. Some circumstance in nature—as the habits and character of an animal,—some beauty in the inanimate creation, or some portion of Scripture history, affords matter for a lesson; and the instruction contained in it is impressed on the mind of the child by easy questions and answers—a mode which cannot be too much recommended in books of education. The life of bishop Horne is written with too much of the spirit of egotism, and has prevented the author from placing that amiable character on the canvas with features as prominent as the reader could have wished;—but it is a fault common to almost all the compositions of our author. His letters of Thomas to his brother John Bull are not among the meanest of his productions; from which it is evident, that, little as he respected the people, he heartily wished them to adopt his own opinions. Thus in every volume something may be collected, from which the inquiring mind may derive satisfaction; yet so bulky a publication can hardly expect many purchasers. The character of the writer is already established; and it will not receive any additional splendor from the present edition, which, after a proper residence in the library of the author's friends, will seldom be paused upon, and probably never be inquired after, but by the curious. The collection, however, is a just tribute of respect to the memory of the deceased, and does honour to those who were at the trouble and expense of making it public.

ART. VI.—*Jaméson's Mineralogy of the Scottish Isles.* (*Continued from our XXXIVth Volume, p.* 131.)

THE second volume of this work contains the author's former observations on the Shetland islands, on which we enlarged sufficiently in our review * when it first appeared. I-columb-kill is an island which inspires respect from its former learning and piety, but, in a mineralogical view, offers nothing very important. It consists of granite, degenerating into a micaceous schistus; and a foliated marble, mixed also with mica. On Staffa our author did not land; and he seems to undervalue the grandeur and stupendous dignity of its columnar

* See our 28th volume, p. 24.

structure. Indeed he remarks that there are many basaltic rocks of greater height, but by no means so magnificent. We cannot understand, therefore, why its inferiority must be blazoned, while in effect, and in the same sentence, it is denied. As he never disembarked, he should have been more guarded. The marble or dolomite of I-columb-kill suggests the following observations, in the mineralogical remarks which follow the description. We shall add to them some others on the same subject from the following chapter.

'In the Borghese palace at Rome, there is a slab of dolomite, which possesses a very considerable degree of elasticity and flexibility, and Mr Fleuriau de Belvue has discovered a nearly similar stone at Mount St. Gothard in Switzerland. He observed that all the specimens which possessed this property, were to be obtained only from the outside of the strata, and in the parts which had been most exposed to the weather. This circumstance led him, along with Mr Dolomieu, to suppose, that its peculiar properties were owing to the separation of a part of its water, which thus weakened the adhesion, and probably altered in a small degree the arrangement of the integral mollecules. He confirmed this idea, by exposing Carrara marble, gypsum, and other inflexible stones to a low degree of heat, by which they acquired a considerable degree of elasticity and flexibility. He found, however, that it was only those marbles that had a crystalline grain, and contained little iron or argill, that could be made flexible and elastic.

'As the dolomite of I-columb-kill agrees in many of its properties with that from St. Gothard, it deserves to be tried whether it will become flexible and elastic, by treating it as directed by Mr. Fleuriau de Belvue. His process is very simple: he puts a thin slab of the marble into a sand bath, and keeps it at the temperature of 30° of Réaumeur for an hour and a half, or, if it be a pretty large slab, for a considerably longer time. He then removes it, and allows it to cool, and even to absorb a little moisture; and then presses it in all directions, so as to destroy that adherence among the particles which the fire has not affected.' P. 18.

'Mr Fleuriau de Belvue, as I have before mentioned, having found that different species of marble, by being heated, acquired a considerable degree of flexibility and elasticity; also made a series of experiments on different kinds of sandstone and granular quartz. He found that several of them, by being made repeatedly red-hot, and then plunged into water, acquired a remarkable degree of flexibility; and that some kinds of granular quartz became even as flexible as the famous elastic stone which was brought from the Brazils. The granular quartz of Coll is quite the same with that which Mr. Belvue used for his experiments; and there is no doubt that, if it be tried, it will acquire the same curious property.' P. 27.

Nephritic talc is dispersed through the marble, but not in pieces large enough to enable artists to imitate the beautiful works made in the east from the lapis nephriticus.

Our author next proceeds to Coll and Tirie. Of these, the former island chiefly consists of gneiss with veins of granite, and in one place with a vein of galena; and it is properly observed, that this appearance should be pursued, as some minerals of considerable value are occasionally found in gneiss. Occasional veins of basalt, which traversed the gneiss, led to a suspicion that the former is a primitive rock *. Considerable cliffs of quartz are observable in the interior parts of the island. Tirie resembles Coll in almost every respect. The sand-banks are however more destructive, which are usually connected by the roots of the arundo arenaria and galium verum. These, however, have been eradicated—the former to make ropes, the latter as a dying ingredient. The good effects of such plants are at present better known, and their destruction will be prevented. The account of the marble quarry, which has added to the flourishing state of this island, deserves notice.

'The marble quarry is situated immediately upon the sea-shore, at a farm called Belephetrich: here the shore is low and rocky; but at a little distance there is an eminence, called the Hill of Belephetrich. The strata are nearly vertical; and are composed of hornblende rock, and a compound of deep-red coloured felspar and quartz, which has sometimes crystals of hornblende interspersed. The marble forms a stratum of very considerable extent; it appears also to be nearly vertical, and is bounded by the rocks we have just mentioned. It is crossed in some places by small veins of quartz and reddish-coloured hornstone; and I observed a vein of granite, composed of felspar and quartz, traversing it. This stratum of marble has been considered by several travelers as a vein; but I apprehend this is a mistake. In other countries we find marble in a similar situation: thus Voight informs us that it has been observed between hornblende slate and sienite, and even that it has been found between granite in Sweden.

'Upon the opposite side of the hill of Belephetrich, there is a stratum of white marble, which is situated among the usual rocks which compose the island. This stratum seems also to have been quarried, but, like the other, is long since given up as unprofitable.' *P.* 29.

The author ought to have known that strata of marble are not very uncommon in many granitic countries. A stone from this island, called by Mr. Raspe a *jade*, in Mr. Greville's opinion greatly resembles, in almost every respect, the corundum or adamantine spar.

The mineralogy of Eigg, Rume, and Canna, follows. The former consists of strata of schistose clay, lime, and sandstone,

* If, as is contended by some able mineralogists, shells are found in some basalts, it will destroy this suspicion. We afterwards find at Eigg, basalt alternating with sandstone.

alternating with basalt or whacken. In one part the basaltic rock is penetrated by veins of pitch- and horn-stone.

'Although pitchstone has been discovered in various parts of Europe, it has not been before described as belonging to the rocks of trap formation. Haquet, indeed, mentions, that he observed basalt columns converted into glass, among the basalt of the Veronese. This is very probably pitchstone; yet we cannot say so with certainty, as the appearance is not described with sufficient exactness. Obsidian, however, which, as we have before observed, is nearly allied to pitchstone, has been lately observed by Humbold, stratified with basalt, at the top of the peak of Teneriff.' P. 45.

Scure-Eigg is a vast and tremendous mountain, consisting of columns in various directions, and differing in the number of their angles. It is indeed formed in all the eccentric wildness of nature sporting without controul. The columns are of a species of porphyry, with a base of an intermediate nature between basalt and pitchstone.

Rume is nearly similar in its make, though it has no limestone strata; but our author found, in a ravine, pieces of limestone, with interspersed bituminous matter. The spot has been said to have afforded coal.

Canna contains one of the best harbours in the Hebrides. It is formed by a little island adjoining, consisting of trap, and bounded by land cliffs of columnar basalt. The columns sometimes rest on tufa; but the latter occasionally occurs without the covering.

'The pillars vary very much, not only in size, but also in the number of sides; and frequently they are to be seen bent, when their length and breadth is less than the upright ones. Immediately below the stratum of basalt, there is a stratum of wacken, which contains calcareous spar, elegant capillary zeolite, quartz crystals, blackish-coloured crystals, whose nature I am ignorant of, and, more rarely, crystals of leucit, or Vesuvian garnet. To this succeeds another stratum of basalt; and below it, a stratum of wacken; and so on, alternately, to the bottom of the cliffs.' P. 56.

On the other side of the island, coal, it is said, has been discovered, in a stratum six or eight inches thick, in a whinstone rock. In the tufa, bituminated wood is occasionally found, which leads the author to enumerate the different observations of mineralogists on this subject. It chiefly occurs in whacken or clay, occasionally in schistus, and is sometimes supposed to be flattened by the superincumbent weight.—Skye is described at some length. It is varied by mountains and lochs, and contains numerous caverns. The higher parts of the island consist of whacken and basalt; but the lower contain limestone, argillaceous, and other alluvial strata. In the whacken, coal is oc-

casionally found. In some parts the rocks were porphyritic, and pitchstone seems to occur in the porphyry, either in strata or thin veins; but its particular state is left to future and more careful inquiry. The mountains from Sconser to Broadford are chiefly of porphyry verging to granitel. The mountain of Ben-na-callich is of marble mixed occasionally with hornblende and porphyry, sometimes, if we understand our author correctly, covered with a granitel. The description of the view from Ben-na-callich we shall transcribe.

'We now hastened with eager step towards the summit, and soon reached the cairn, which is upon the most elevated part of the mountain. Here, our most sanguine expectations were more than realised, every faculty for a while seemed arrested, until we could burst into an exclamation on the vastness of the scene, and on the mighty and eternal power of Him who framed so great a work. Before us, were many great valleys bounded by lofty mountains, whose steep sides were red, owing to the powerful influence of the elements, and furrowed by the many torrents which collect during the dreadful storms that often reign in these wilds. At a greater distance, the dark, lurid and terrible summits of the Cullin mountains retiring in majesty among the clouds; thus dimly seen, adding much to the sublimity of the scene. To the north, we observed below us the low part of the island, with the isles of Rona, Rasay, Scalpa, and Pladda: towards the east and south, the rugged mountains of the mainland appeared stretching in all the grandeur of Alpine wildness to the point of Ardnamurchan; and nearer, the isles of Eigg and Rume added to the variety of this interesting prospect. —We stood long enraptured with the wonderful scene; but the darkening of the sky admonished us to shorten our stay, and hasten again to the valley. The clouds were now seen driving through the glens, and covering the mountains with a dark veil; soon all was lost in grand confusion; what a few minutes before was clear and distinct, was now a troubled scene of tremendous mountainous peaks, shooting above the dark clouds, and reddened valleys dimly seen through the driving mist and rain. We took the lea side of the mountain, and soon reached the house of Cory.' Vol. ii. p. 94.

Rasay consists of porphyry and sandstone; and the higher parts of gneiss and hornblende. Nearly opposite to Portree harbour, on the west, felspar porphyry appears, forming low cliffs on the shore. Above the porphyry is basalt.—The mineralogy of Rona resembles that of the north of Rasay; and Scalpa is a low island, chiefly alluvial; but the higher parts consist principally of granitel.

Having visited the islands adjoining the western coast of Scotland, our author sailed up the Sound to Elean-reach, situated on the main land, leaving the islands further west till another season. We trust he will not republish the present work with the future tour. We have already reprehended the disin-

genuity of copying so much from his former publication, which deserves perhaps a harsher censure than it has drawn from us. Should he pursue this plan, we shall certainly give his conduct its true character. From Bernera, Mr. Jaméson proceeds to Fort-Augustus, passing Glen-Elg and Glen-Sheill. From the account of the latter, we shall transcribe the description of some wild and romantic scenery.

'Immediately after leaving the inn, we entered, by a narrow, abrupt pass, into Glen-Sheill. Tremendous mountains rose on each side, but, farther distant, all was dark and indistinct: it was but twilight; the obscurity thus thrown over the scene was peculiarly impressive. Before us, towards the head of the glen, the clouds were cleared away as the day advanced, and the opening, the modest, mellow tints of the morning cheared us with the prospect of a charming day for a journey through a country so dreary and wild. We were soon grievously disappointed: the clouds were seen rapidly covering the mountains; the ravines, situated near the summits, appeared white, from the water rushing over their rugged bottom; and soon the whole glen was obscured, and the rain poured down with great violence. We continued our disagreeable journey, which had but little diversity: only, now and then, a partial dispersion of the clouds allowed us to observe many grand, peaked mountains, rising to a tremendous height, far beyond the boundaries of the glen. At length, having reached far up the glen, we came to a narrow pass, where the waters were collected from the neighbouring mountains. They were precipitated over rude fragments of the rocks; and, swollen and pent up in a narrow channel, rushed impetuously forth until they gained the level bottom of the glen, where the river flowed "calm, sluggish, silent." Such scenes are the greatest ornament of the Scottish glens—where the stream, collected from the rude mountains, glides through the mossy wilds, and descends, by successive falls, through the rocks, shadowed by the overhanging woods, till gathering strength, "it boils, and wheels, and foams, and thunders through." Indeed, in the course of this glen, we saw all the various beauties which a river displays in a wild and mountainous country. The tumultuous noise of the waters was reverberated from the neighbouring mountains, and continued to be heard long after we had lost sight of them. The road was now nearly impassable, torrents crossing it every few yards; which, in some places, were so rapid and deep, as to endanger our lives in crossing them: our guide having stumbled, with great difficulty saved himself. Having forded these torrents, we at length advanced into a more open part of the glen, where the road was better: here the storm began to abate; the clouds gradually rose; and in a few hours the sun again beamed upon us. When we looked back to the mountainous scene of Glen-Sheill, still obscured by dark clouds, it formed a striking contrast with the scene before us.' Vol. ii. p. 161.

The hills in this country consist of granite and micaceous schistus; but the mineralogy of the main land has been often

described, and our author's journey was too rapid to enable him to add much to the accounts of former travelers. He stops, indeed, to notice again Dr. Hutton's system, or has since interwoven his observations with his hasty tour. We can easily forgive him, however, when we reflect on the value and importance of the following geological remarks.

'These objections bear much against Dr. Hutton's opinion, and may probably appear, in a considerable degree, to disprove it. I shall not stop here, however, but shall now mention a fact, which to me seems to remove, in a considerable degree, the doubts with respect to the connexion of the granite with the other strata. The observations of Werner, Charpentier, Saussure, Reuss, and other geologists of the highest character, have demonstrated that granite, when it is covered by strata of gneiss, gradually acquires a shistose fracture, and at length is not to be distinguished from it; the gneiss, when covered by micaceous shistus, gradually passes into it by the loss of its felspar; and lastly, when ardesia, or primitive argillaceous shistus covers the micaceous shistus, a distinct gradation is to be observed by the disappearance of the quartz, and the encrease of the argillaceous ingredient. Here then we have a demonstration that these different strata have been formed in the same manner, and nearly at the same time; therefore any speculations which refer to one of these kinds of strata are equally applicable to the others; consequently the hypothesis of Dr. Hutton is to be considered as unsatisfactory. The transition of these strata into each other is not an appearance confined to one country; it has attracted the notice of geologists in all parts of the globe, and has been universally considered as a proof of the identity of the formation of these different strata. The appearance of the veins of granite shooting from the strata of granite into the shistus, may be explained in the same manner as common veins. Granite strata are frequently traversed by veins of granite, and these veins, although in general of a different grain from the rock through which they run, yet, in some instances, it is with great difficulty that we can distinguish them from the stratified rock. Now, as it is nearly demonstrated that granite, gneiss, micaceous shistus, and ardesia, are of the same formation, it is not at all improbable that rents would as readily extend through the gneiss and granite, as through the gneiss and micaceous shistus; and that these rents would be afterwards filled up with granite similar to that of the strata, and thus form the appearance of the granite invading the shistus.' Vol. ii. p. 167.

Mr. Jaméson prefers the route by Garvimore to that by Fort-William, and proceeds by Dalwhynnie, Dalnacardoch, Blair in Athol, Dunkeld, and Perth, to the Frith of Forth. We find nothing added to what we already knew of the mineralogy of this district, if we except only the particular account of the mineralogy of the country between Fort-Augustus and Inverness. It consists of micaceous schistus and granite.

The mineralogy of the Orkneys is very imperfectly detailed.

It exhibits chiefly schistose clay and sandstone, with an occasional appearance of limestone, and sometimes basalt, principally in Pomona. From the Orkneys, our author hastens through Scotland by Wick, Berrydale, Dornoch, Tain, Cromarty, Fort-George, Nairn, Forres, Elgin, Lossiemouth, Cullen, Portsoy, Banff, Aberdeen, Stonehaven, and Dundee, to the *embouchure* of the Forth.—In the former part of this tour the base of the mountains is a sandstone, but it is succeeded by an arenaceous breccia, in which are mixed fragments of red granite, quartz, and micaceous schistus. The summit is quartz, and probably, in other parts, granite. In the remainder of the journey, we meet with nothing peculiarly interesting which can for a moment detain us.

On the whole, we are sorry to be obliged to repeat, that in the present volume we too glaringly perceive the arts of a professed book-maker. The account of Arran, the Shetland Islands, the chapters on peat and kelp, were transcribed while the former volume was still unsold; for we received it, when, in consequence of the advertisement, we inquired for the present work. This step is likely to be repeated in the tour of the islands still farther to the west; for no promise is made of a separate publication. We must therefore interpose this caution to purchasers, unless the author declare publicly what his intentions are; for a second imposition cannot be admitted. In the mean time we must add, that the errors in orthography and grammar are too striking to pass without the severest reprehension. If the author be himself uneducated, he should apply for assistance to somebody who can remedy his defects. In other respects we can commend him: he seems well acquainted with mineralogy, and with the best works on the subject: he has described faithfully what he saw; and his geological observations are just and accurate.

ART. VII.—*The Works, in Natural History, of the late Rev. Gilbert White, A. M. Fellow of Oriel College, Oxford. Comprising the Natural History of Selborne; the Naturalist's Calendar; and miscellaneous Observations, extracted from his Papers. To which are added, a Calendar and Observations, by W. Markwick, Esq.* 2 *Vols.* 8*vo.* 14*s. Boards.* White. 1802.

WE noticed this respectable and intelligent author's Natural History and Antiquities of Selborne in our 67th volume, O. S. p. 35, and paid that tribute of applause which his diligence, his benevolence, and learning, so well merited. In these volumes that account is re-printed, or at least so much of it as relates to the Natural History, omitting the Antiquities. The plates

which relate to the picturesque description, the buildings, or churches, are therefore unnecessary. We find only, as a frontispice to the first volume, the vignette in the title-page of the former work, much worn and very indistinct, with the different view of the mytilus crista galli, nearly in the same state. A coloured plate of the charadrius himantopus, a bird accidentally shot at Selborne, forms the frontispice to the second volume; and, illustrative of one of the miscellaneous observations, we find also a coloured plate of a supposed hybrid pheasant. Of the natural history of Selborne we need therefore say no more. Of the author himself, however—the unvaried tenor of whose blameless life scarcely presents a single incident—we shall transcribe a short account from the advertisement.

'Gilbert White was the eldest son of John White of Selborne, Esq. and of Ann the daughter of Thomas Holt, rector of Streatham in Surrey. He was born at Selborne on July 18, 1720; and received his school-education at Basingstoke, under the Rev. Thomas Warton, vicar of that place, and father of those two distinguished literary characters, Dr. Joseph Warton, master of Winchester school, and Mr. Thomas Warton, poetry-professor at Oxford. He was admitted at Oriel College, Oxford, in December 1739, and took his degree of bachelor of arts in June 1743. In March 1744 he was elected fellow of his college. He became master of arts in October 1746, and was admitted one of the senior proctors of the university in April 1752. Being of an unambitious temper, and strongly attached to the charms of rural scenery, he early fixed his residence in his native village, where he spent the greater part of his life in literary occupations, and especially in the study of nature. This he followed with patient assiduity, and a mind ever open to the lessons of piety and benevolence which such a study is so well calculated to afford. Though several occasions offered of settling upon a college living, he could never persuade himself to quit the beloved spot, which was, indeed, a peculiarly happy situation for an observer. He was much esteemed by a select society of intelligent and worthy friends, to whom he paid occasional visits. Thus his days past [*passed*], tranquil and serene, with scarcely any other vicissitudes than those of the seasons, till they closed at a mature age on June 26, 1793.' Vol. i. p. vii.

The next part of this collection is the Naturalist's Calendar, published separately, some time since, by Dr. Aikin. We do not recollect that it has occurred in our journal; and indeed it furnishes no particular subject of remark, as it contains only the æra of the appearance, &c. of different birds and flowers. This calendar is illustrated by the corresponding observations of Mr. Markwick, at Catsfield, near Battle, in Surry.

The miscellaneous observations in natural history relate to birds, quadrupeds, insects and vermes, vegetables, and meteorology. They are light and pleasing, illustrated frequently by

some judicious remarks from Mr. Markwick, by whom they were collected from Mr. White's papers. It would be invidious to point out a few errors of no great import; and we shall select for the reader's entertainment, perhaps for his instruction, an observation or two from each head. We shall first insert the following amusing effect of an instinctive affection of partridges for the preservation of their young; having premised that we observe in the last volume of the American Transactions, (which we are sorry has been accidentally overlooked, but which we mean to notice very soon) that Dr. Barton has attributed the fancied fascination of birds by serpents to the same cause. The effects are, indeed, apparently the same.

'HEN PARTRIDGE.

'A hen partridge came out of a ditch, and ran along shivering with her wings and crying out as if wounded and unable to get from us. While the dam acted this distress, the boy who attended me saw her brood, that was small and unable to fly, run for shelter into an old fox-earth under the bank. So wonderful a power is instinct.

'WHITE.

'It is not uncommon to see an old partridge feign itself wounded and run along on the ground fluttering and crying before either dog or man, to draw them away from its helpless unfledged young ones. I have seen it often, and once in particular I saw a remarkable instance of the old bird's solicitude to save its brood. As I was hunting a young pointer, the dog ran on a brood of very small partridges; the old bird cried, fluttered, and ran tumbling along just before the dog's nose till she had drawn him to a considerable distance, when she took wing and flew still farther off, but not out of the field: on this the dog returned to me, near which place the young ones lay concealed in the grass, which the old bird no sooner perceived than she flew back again to us, settled just before the dog's nose again, and by rolling and tumbling about drew off his attention from her young, and thus preserved her brood a second time. I have also seen, when a kite has been hovering over a covey of young partridges, the old birds fly up at the bird of prey, screaming and fighting with all their might to preserve their brood.—MARKWICK.' Vol. ii. P. 170.

What relates to the hybrid pheasant is more important. Hybrid birds are peculiarly rare; and Mr. Markwick's suggestion is well founded.

'A HYBRID PHEASANT.

'Lord Stawell sent me from the great lodge in the Holt a curious bird for my inspection. It was found by the spaniels of one of his keepers in a coppice, and shot on the wing. The shape, air, and habit of the bird, and the scarlet ring round the eyes, agreed well with the appearance of a cock pheasant; but then the head and neck, and breast and belly were of a glossy black; and though it

weighed three pounds three ounces and a half, the weight of a large full-grown cock pheasant, yet there were no signs of any spurs on the legs, as is usual with all grown cock pheasants, who have long ones. The legs and feet were naked of feathers, and therefore it could be nothing of the grous kind. In the tail were no long bending feathers, such as cock pheasants usually have, and are characteristic of the sex. The tail was much shorter than the tail of a hen pheasant, and blunt and square at the end. The back, wing feathers, and tail, were all of a pale russet curiously streaked, somewhat like the upper parts of a hen partridge. I returned it with my verdict, that it was probably a spurious or hybrid hen bird, bred between a cock pheasant and some domestic fowl. When I came to talk with the keeper who brought it, he told me that some pea-hens had been known last summer to haunt the coppices and coverts where this mule was found.

'Mr. Elmer, of Farnham, the famous game painter, was employed to take an exact copy of this curious bird.

'N. B. It ought to be mentioned, that some good judges have imagined this bird to have been a stray grous or black-cock; it is however to be observed, that Mr. W. remarks, that its legs and feet were naked, whereas those of the grous are feathered to the toes.

—'WHITE.

'Mr. Latham observes that "pea-hens, after they have done laying, sometimes assume the plumage of the male bird," and has given a figure of the male-feathered pea-hen now to be seen in the Leverian Museum; and M. Salerne remarks, that "the hen pheasant, when she has done laying and sitting, will get the plumage of the male." May not this hybrid pheasant (as Mr. White calls it) be a bird of this kind? that is, an old hen pheasant which had just begun to assume the plumage of the cock.—MARKWICK.' Vol. ii. P. 171.

Once more.

'HEN HARRIER.

'A neighbouring gentleman sprung a pheasant in a wheat stubble, and shot at it; when, notwithstanding the report of the gun, it was immediately pursued by the blue hawk, known by the name of the hen-harrier, but escaped into some covert. He then sprung a second, and a third, in the same field, that got away in the same manner; the hawk hovering round him all the while that he was beating the field, conscious no doubt of the game that lurked in the stubble. Hence we may conclude that this bird of prey was rendered very daring and bold by hunger, and that hawks cannot always seize their game when they please. We may farther observe, that they cannot pounce their quarry on the ground where it might be able to make a stout resistance, since so large a fowl as a pheasant could not but be visible to the piercing eye of a hawk, when hovering over the field. Hence that propensity of cowring and squatting till they are almost trod on, which no doubt was intended as a mode of security: though long rendered destructive to the whole race of gallinæ by the invention of nets and guns.—WHITE.

'Of the great boldness and rapacity of birds of prey when urged on by hunger, I have seen several instances; particularly, when

shooting in the winter in company with two friends, a woodcock flew across us closely pursued by a small hawk; we all three fired at the woodcock instead of the hawk, which, notwithstanding the report of three guns close by it, continued its pursuit of the woodcock, struck it down, and carried it off, as we afterwards discovered.

'At another time, when partridge-shooting with a friend, we saw a ring-tail hawk rise out of a pit with some large bird in its claws; though at a great distance, we both fired and obliged it to drop its prey, which proved to be one of the partridges which we were in pursuit of; and lastly, in an evening, I shot at and plainly saw that I had wounded a partridge, but it being late was obliged to go home without finding it again. The next morning I walked round my land without any gun, but a favourite old spaniel followed my heels. When I came near the field where I had wounded the bird the evening before, I heard the partridges call, and seeming to be much disturbed. On my approaching the bar-way, they all rose, some on my right and some on my left hand; and just before and over my head, I perceived, (though indistinctly from the extreme velocity of their motion) two birds fly directly against each other, when instantly, to my great astonishment, down dropped a partridge at my feet; the dog immediately seized it, and on examination I found the blood flow very fast from a fresh wound in the head, but there was some dry clotted blood on its wings and side; whence I concluded that a hawk had singled out my wounded bird as the object of his prey, and had struck it down the instant that my approach had obliged the birds to rise on the wing; but the space between the hedges was so small, and the motion of the birds so instantaneous and quick, that I could not distinctly observe the operation.—MARKWICK.' Vol. ii. P. 180.

Many other amusing passages might be adduced; but our extracts have been sufficiently copious on this part of the volume. Mr. White seems inclined to believe in the torpid state of many birds, and at least of a part of the swallow-race, during winter; in which opinion Mr. Markwick appears to join, but adds some circumstances which would at least prevent a hasty judgement. In fact, the subject is hitherto far from approaching a decision. Were the supposed birds of passage torpid in winter, their haunts would certainly have been sometimes discovered; and that migration is not uncommon among birds, we know from the wintering of many of them among us, which, on the approach of a more genial season, return to their accustomed haunts.

The observations on quadrupeds are of little importance: those on insects are more new and valuable. We shall select the account of the—

'ICHNEUMON FLY.

'I saw lately a small ichneumon fly attack a spider much larger than itself on a grass walk. When the spider made any resistance, the ichneumon applied her tail to him, and stung him with great ve-

hemence, so that he soon became dead and motionless. The ichneumon then running backward drew her prey very nimbly over the walk into the standing grass. This spider would be deposited in some hole where the ichneumon would lay some eggs; and as soon as the eggs were hatched, the carcase would afford ready food for the maggots.

'Perhaps some eggs might be injected into the body of the spider, in the act of stinging. Some ichneumons deposit their eggs in the aurelia of moths and butterflies.—WHITE.

'In my Naturalist's Calendar for 1795, July 21st, I find the following note:

"It is not uncommon for some of the species of ichneumon flies to deposit their eggs in the chrysalis of a butterfly: some time ago I put two of the chrysalis of a butterfly into a box, and covered it with gauze, to discover what species of butterfly they would produce: but instead of a butterfly, one of them produced a number of small ichneumon flies."

'There are many instances of the great service these little insects are to mankind in reducing the number of noxious insects, by depositing their eggs in the soft bodies of their *larvæ*; but none more remarkable than that of the *ichneumon tipulæ*, which pierces the tender body and deposits its eggs in the *larva* of the *tipula tritici*, an insect which, when it abounds greatly, is very prejudicial to the grains of wheat. This operation I have frequently seen it perform with wonder and delight.—MARKWICK.' Vol. ii. P. 231.

From the remarks on vegetables we shall select one circumstance only.

'FAIRY-RINGS.

'The cause, occasion, call it what you will, of fairy-rings, subsists in the turf, and is conveyable with it: for the turf of my garden-walks, brought from the down above, abounds with those appearances, which vary their shape, and shift situation continually, discovering themselves now in circles, now in segments, and sometimes in irregular patches and spots. Wherever they obtain, puff-balls abound; the seeds of which were doubtless brought in the turf.—WHITE.' Vol. ii, P. 258.

On the whole, we should have been better pleased if the former volume had been re-printed entire; and, with respect to the additions, though very amusing, they add little to the stock of science. They would perhaps have agreeably enlivened conversation, but for publication were scarcely of sufficient importance. They will, however, have their utility, if they lead recluse observers to minute their remarks; but we would wish also that such would connect and compare them with those of others, either to confirm, confute, or to suggest doubts of what has been hitherto noticed.

ART. VIII.—*The Flowers of Persian Literature: containing Extracts from the most celebrated Authors, in Prose and Verse; with a Translation into English: being a Companion to Sir William Jones's Persian Grammar. To which is prefixed an Essay on the Language and Literature of Persia. By S. Rousseau, Teacher of the Persian Language.* 4to. 18*s. Boards.* Sewell. 1801.

THE editor of the volume before us is not only, as expressed in his title-page, a teacher, but a printer of the Persian language: and the intention of the present work is to supply Oriental students with a book of instruction, promised them by sir William Jones in the preface to his very excellent Persian grammar, but which the multitudinous engagements he afterwards contracted prevented him from compiling. Our author, in his character of public instructor, has long felt the difficulty accruing from the great scarcity of Persian books in this country, so deeply lamented by the late illustrious Asiatic president, to whose unperformed promise he has adverted in the following passage.

'The deficiency of proper books was well known to sir William Jones, who, in his Grammar, published in 1771, says, "It was my first design to prefix to the grammar a history of the Persian language from the time of Xenophon to our days, and to have added a copious praxis of tales and poems extracted from the classical writers of Persia; but as those additions would have delayed the publication of the grammar, which was principally wanted," (and so it certainly was at the time when sir William Jones wrote, there not being any Persian grammar conveyed by means of the English tongue; all the grammars, as those of De Dieu, Graves, &c. being in Latin, and very scarce,) "I thought it adviseable to reserve them for a separate volume, which the public may expect in the course of the ensuing winter." This work, however, although promised so long as thirty years ago, never appeared, and the public were still left to labour under the greatest embarrassment in their Oriental inquiries. But by the publication of the following pages, compiled from a variety of expensive works, we hope the difficulty will be in some measure overcome.

'In the first part is given an Essay on the Language and Literature of Persia, exhibiting a concise history thereof from the earliest accounts to the present time; interspersed with anecdotes of the most celebrated Persian authors, and the unbounded munificence of the eastern sovereigns to the literati, who were invited to reside at their courts; where they were carefully watched, lest, in the hour of discontent, they should make their escape to the capital of some other monarch.

'The second part contains a large selection of entertaining and useful pieces from different authors, which are given in Persian and

English, so literal, that any person, who has acquired the rudiments of the language, may, with very little trouble, turn them out of Persian into English.' P. vi.

Our national connexion with the East is every day so considerably augmenting, that—independently of the innumerable beauties and attractions of Oriental literature, which are of themselves amply sufficient to repay every difficulty to be encountered in the acquisition of the Persic and Arabic languages—the study of these languages must necessarily, in a short time, constitute a part of public instruction. He, therefore, who has the hardihood to step forward as a literary pioneer, and voluntarily undertakes, by clearing the rugged path before us, to facilitate our progress, and develop the enchanting scenery of the country, is conferring an obligation of no small magnitude upon the public, and is entitled to no small portion of general gratitude.

The introductory 'Essay on the language and literature of Persia' is tolerably patched up from the antecedent writings of sir William Jones, Mr. Richardson, Mr. Champion, sir William Ouseley, and other English orientalists. It commences with an account of its language in the earliest æras of which we have any narrative, when the rustic Pahlavì was the vernacular dialect; traces the change from the Pahlavì to the courtly and elegant Deri, during the dynasty of the Sassanian monarchs; the continued use of the Parsì, of which the Deri was only a more polished pronunciation, after the irruption of the Tartars, and the subjugation of the country by those Oriental Goths; and its intermixture with Arabic upon the subversion of the empire of Iraun by the triumphant arms of Mohammed about the middle of the seventh century—from which intermixture was formed the language of the modern Persians. The oldest poems known to Europeans are those of Ferdusi, who flourished at the close of the tenth and the beginning of the eleventh centuries; and whose history has been so often detailed or referred to in prior numbers of this journal, that we shall pass him by at present, without any further notice than observing that the language of his شاه ناصه (*Shah-nâmeh*), or collection of heroic poems on the ancient histories of Persia—an immortal work, the English translation of which we are sorry to perceive relinquished by Mr. Champion—is very little adulterated by an admission of Arabic, and, in all probability, nearly approximates the vernacular dialect of Persia, at the time of the invasion of Mohammed.

The present is supposed to be an age of literature, which is said to be universally patronised and promoted. If we look to the habitations of our poets and our scholars, the proofs of such an assertion are not, however, very clearly ascertained;—and if

we compare this boasted patronage and protection with that which was afforded by the noble and the opulent in periods, and among people, which, for want of being better acquainted with, we are too generally apt to despise, there are few literary men who will not exclaim, *Redeant Saturnia regna!*

After enumerating the princely donations which were conferred on Abul Cassem Ferdusi, our author proceeds as follows.

'Thus the princes of the East seem to have carried their attachment to men of genius to a very singular excess; even to imprisonment when they suspected them of an intention to retire. If any one of these persons happened to escape, an embassy with presents and apologies sometimes followed the man of learning; and peremptory demands were often made when more gentle methods had proved fruitless. These demands, however, were seldom complied with, especially if the power of the prince, with whom they had taken refuge, was nearly equal to that of their competitors. Khaukaunee, a very celebrated poet, requested leave to retire into the order of the dervishes. The sultaun refused him permission, and he fled; but being pursued, he was brought back and imprisoned for several months. Here he composed one of his finest elegies; but he was at length set at liberty, and soon after obtained leave to put his design in execution.

'A literary rivalship seemed now to subsist among the Mohammedan princes who had dismembered the khalifat, every sultaun considering it is an object of the first consequence, to number among his friends the most celebrated poets or philosophers of their age. No expense was therefore spared to allure them to their courts, and no respect was wanting to fix a continuance of their attachment. In addition to the example of Khaukaunee abovementioned, we shall observe, that Mahmood, sultaun of Ghezna, having invited some persons of genius to the court of his son-in-law, the king of Kharezmee, the celebrated Avicenna, who was of the number, refused to go, and retired to the capital of the sultaun of Jorjan. Mahmood immediately ordered a number of portraits of this great physician to be copied; and sent them all around, in order to discover his retreat. The fame of his cures had, in the mean time reached the sultaun of Jorjan; who sent for him to visit a favourite nephew, whose malady had perplexed the faculty. Avicenna supposed it to be concealed love; and in the idea that the fair object might be one of the ladies of the king's haram, he desired the chamberlain to describe the curiosities of the palace while he felt the prince's pulse. On the mention of a particular apartment he perceived an uncommon emotion in his patient; but the naming of the lady who lived in it entirely removed his doubts. The sequel is a perfect counterpart of the famous story of Antiochus and Stratonice: the prince was made happy. The king conceiving a great desire to see a physician of such penetrating genius, sent for him; and discovered him the moment he appeared, by one of the portraits which he had received from the sultaun Mahmood; but no menaces could induce the king of Jorjan to deliver him up. He rewarded him on

the contrary, with riches and honours; and protected him, as long as he chose to continue at his court, against the powerful resentment of that formidable monarch.' P. 14.

The essay concludes with 'a few observations on the light which Eastern language and literature may throw upon ancient history and mythology;' in which we do not perceive any thing very new or instructive, or which needs detain us for a moment.

While we admit that Mr. Rousseau, by the publication of the present volume, has presented the public with a book of great utility, we cannot avoid pointing out a few objections, which may easily be obviated in a new edition. Of these, our first objection is to his orthography of Oriental names, which seldom corresponds with the letters of the original, and does not always convey the native pronunciation. Asiatic scholars are indeed much divided as to the mode that should be adopted in this case;—some preferring an adherence to the letters, and others to the sound, of a word. But, as Mr. Rousseau has professedly constructed his book upon the model of one projected by sir William Jones, and intends it as a sequel to his Grammar, he should certainly have adhered, wherever it was not very defective, to the system of orthography established by the illustrious president, especially as no man appears to have bestowed so much attention upon this subject as himself. So great, however, is our editor's deviation in this respect, that the mere English reader, and even the junior student, must be at a perpetual loss to reconcile the difference which so widely subsists between them. The following short table of comparison may best explain our meaning.

	SIR W. JONES.	MR. ROUSSEAU.
حافظ	*Hafiz*	*Haufez.*
خاقاني	*Khakani*	*Khaukaunee.*
نگارستان خويني	*Negaristan Jouini*	*Negauristaune Jouinee.*
	[The Gallery of Pictures of Jouini, a poem so called.	
كليات سعدي	*Koliat Sadi*	*Kulleaut Sadee.*
	[The complete works of Sadi.	

The manifest object of Mr. Rousseau is to represent that the Persian *a*, or ا, possesses the power of *au*, and the *i* or *y* (ي) that of *ē* or *ee* in the English language. But, without crowding words with letters which do not pertain to them, how much better would it have been, with sir William Jones, to have

adhered to a literal substitution of our own for the Persian letters, and to have stated, by a general observation, the common power of these and other characters;—to have asserted in few words, that the former possesses the broad pronunciation of the French and Spanish, and the latter the softer tone of the Italians.

We have said that our author, notwithstanding his deviation, for this purpose, from the literal characters of the original, does not at all times exhibit the original sound; and, without proceeding farther, we have only to refer to the last of these four examples to illustrate our assertion. Sir William Jones gives us two *a*s, of different powers, in his Persic alphabet; to-wit, ا or ﺎ, uniformly pronounced, after the French manner, *au*, or like our own *a* in *all*; and ﻊ, ع, or ﻉ, which he denominates *ain*, demanding a far deeper pronunciation still, and verging towards the sound of the English *o*. If the name of Hafiz (حافظ), containing the first or least broad of these two *a*s, be spelled, therefore, by our author with a view of exemplifying the distinctive pronunciation, H*au*fez, how comes it to pass that the name of Sadi (سعدي), in which the latter or deeper-toned *a* is employed, is spelled with a common English *a* alone, without any superadded vowel to discriminate its increased profundity of sound? Upon the system of sir William Jones, they would be both pronounced by the English reader alike,—and he would not be far from the truth,—although the first syllable of Sadi is entitled to a broader tone than that of Hafiz: but upon the plan of our author, instead of possessing a broader, it must necessarily, from the abstraction of his diacritical *u*, be pronounced far more acutely. In reality, it has often occurred to us that even sir William Jones is not quite correct in the power he has assigned to the broader of these two *a*s, in his alphabet. To us there is no doubt that, instead of being an *a*, and pronounced *ain*, it is strictly and properly an *o*, and should be pronounced *oin*; that it is altogether synonymous with the ע, *o*, or *oin* of the Hebrews, which it perpetually resembles in sound, and from which it was probably derived. In truth, it can seldom be expressed otherwise in any European language; and of this, the word عطر (*an essence* or *perfume*) is a sufficient example—a word uniformly rendered in Europe *otr* or *otter* (as *otter* of roses); though, were it characterised consistently with the alphabet of sir William Jones, it must be *atr*, or *atter*.

There is another objection we must mention in the work before us; and this is, that the Persic is imprinted in a different character, not only from the Persic of sir William Jones,

whose Grammar it affects to follow, but from the general fashion which has hitherto prevailed in this country.

There are three different hands common to the Persian copyists, which differ as widely from each other as the Roman, the Italic, and the German, among ourselves; these are denominated *Niskhi*, *Talik*, and *Shekesteh*. Of these, the former has hitherto been almost uniformly adopted in this country, as being most easily imitated by our type-founders, and, from its superior perspicuity, most readily acquired by our students. It is not, however, so elegant as the Talik; nor is it so common in Persian manuscripts. On these accounts, as we suppose—for not a syllable is offered upon the subject, notwithstanding the adoption of the former by his illustrious prototype—our editor has chosen to employ the latter. We object not to his choice, extrinsically considered; on the contrary, we are highly pleased to find the Talik type introduced to the English press; but we have a strong objection to the use of it in a work which pretends to be a *continuation of the system proposed by sir William Jones, but in which not an* iota *of real instruction is communicated to the learner*. That the public may form some judgement of the difference of the two styles, we will select an example; and the first two verses that occur to us are the following, from (نظامي) *Nezámi*, which our author spells, *Nezzaumee*. Had sir William Jones introduced these into his Grammar, they would have appeared thus:

بهنكلم سختي صشو نا اصيد

كز ابر سيه بارد آب سفيد

In the book before us, they assume the following appearance:

بهنكام سختي مشو نا اميد

كز ابر سيه بارد آب سفيد

The sentiment is elegant, and well expressed in English.

'In the hour of adversity be not without hope;
For chrystal [*crystal*] rain falls from black clouds.' P. 116.

The extracts are happily selected from prior publications of English orientalists, and afford a sufficient variety; though we expected to have found some passages introduced from Mr. Champion's fragment of the Shah-nameh, as well as from Mr. Richardson's version of several of the gazels of Hafiz.

Mr. Rousseau has offered us no specimen of his own powers of translating: and we have some reason to suppose that the introductory essay is the work of a friend.

The following admirable prayer, most excellently translated by Mr. Gladwin, is from the virtuous Sadi, whose name in this page we find spelled with two *a*s—*Saa*dee.

كريما ببخشاي بر حال ما
كه هستيم اسير كمند هوا
نداريم غير از تو فرياد رس
تويي عاصيانرا خطا بخش وبس
نگهدار مارا زراهٔ خطا
خطا در گذار و صوابم نما

'O beneficent (God) bestow pardon on our condition,
Who are captives in the toil of vanity.
We have none, excepting Thee (for our) defender.
Thou art the all-sufficient forgiver of transgressors;
Preserve us from the road of sin;
Pardon our misdeeds, and instruct us in righteousness.' P. 117.

The merit of the following is altogether of a different kind: the kindred soul of Anacreon flames forth with all its wonted vigor in the bard of Shiraz. The version is by Mr. Nott, whose translations are now difficult to be acquired.

'ODE OF HAFIZ.

'Hither, boy, a goblet bring,
Be it of wine's ruby spring!
Bring me one, and bring me two;
Nought but purest wine will do!

'It is wine, boy, that can save
Even lovers from the grave;
Old and young alike will say—
'Tis the balm that makes us gay.

'Wine's the sun; the moon, sweet soul!
We will call the waning bowl:
Bring the sun, and bring him soon,
To the bosom of the moon!

'Dash us with this liquid fire,
It will thoughts divine inspire;
And, by nature taught to glow,
Let it like the waters flow!

'If the rose should fade, do you
Bid it chearfully adieu:
Like rose-water to each guest
Bring thy wine, and make us blest.

'If the nightingale's rich throat
Cease the music of its note;
It is fit, boy, thou should'st bring
Cups that will with music ring.

'Be not sad, whatever change
O'er the busy world may range;
Harp and lute together bring,
Sweetly mingling string with string!

'My bright maid, unless it be
In some dream, I cannot see:
Bring the draught, that will disclose
Whence it was sleep first arose!

'Should it chance o'er-pow'r my mind,
Where's the remedy I find?
'Tis in wine: then, boy, supply
Wine, till all my senses die!

'Unto Haufez, boy, do you
Instant bring a cup or two:
Bring them; for the wine shall flow
Whether it be law, or no!' P. 167.

The Persian typography of this work has been superintended with great accuracy; and the diacritical points are placed more correctly than we have almost ever seen them before. The shorter vowel-marks—partaking much of the nature, and, when erroneously disposed, producing much of the confusion, of the Hebrew Masoretic—are judiciously omitted.

ART. IX.—*Introduction to the New Testament. By John David Michaëlis, &c.* *(Continued from p. 323 of the present Volume.)*

THE primary question that offers itself in considering THE FIRST EPISTLE OF ST. JOHN, is, When was it written?—for its authenticity has been admitted universally from the earliest ages. Some commentators having ascribed to it so late a date as 91, 92, 98, or 99, Michaëlis adverts to such topics as might throw most light on the subject, and concludes it to be highly

probable (and we entirely concur with him) that the epistle was written before the destruction of Jerusalem.

'St. John's Gospel was opposed to heretics, who maintained the same tenets with those, who are opposed in this epistle. In the gospel he has confuted them by argument: in the epistle he expresses only his disapprobation of them. I conclude therefore, that this epistle was written before his gospel; for if he had already given a complete confutation, when he wrote this epistle, he would have thought it unnecessary to have again declared the falsity.' Vol. iv. p. 398.

The question 'To whom was this epistle written?' Michaëlis considers more difficult than the preceding; for though it were formerly called, in the Latin version, the Epistle of St. John to the Parthians, it is highly reasonable to believe, that, had it been addressed to them, it would have been written in the language of their country, or else in Syriac, which was the learned language of the Parthian empire, and especially of the Christians in it. The reason for affixing to it this address, the professor thinks, was derived from the frequent use of the terms *light* and *darkness*, as appropriate to the Persian philosophy; and admits it as probable, that it was designed to warn those Christians who were in danger of being infected with Zoroastrian principles; though he at the same time contends that the language of the epistle will not warrant the placing of St. John's readers eastward of the Euphrates. Having disallowed the suppositions of Lightfoot, who supposes it to have been written to the Corinthians; and of Benson, that the apostle addressed himself to the Christians in Galilee, he strongly favours the opinion of Lampe, who, appealing to Theodoret, contends, that it was not designed for any particular community, but for the use of Christians at large. The only difficulty attending this opinion lies in the name of *epistle*; because the frequent use of the terms *light* and *darkness*, in the Persian sense, seems to imply a particular destination; whereas, if it were styled a *treatise*, this difficulty would be removed; and examples of treatises in which readers are addressed are not unfrequent in the second person. 'I consider, therefore,' adds Michaëlis, 'that, which is commonly called the First Epistle of St. John, as a book or treatise, in which the apostle declared to the whole world his disapprobation of the doctrine of the Gnostics.'

In considering the contents and design of this epistle, these preliminary observations occur.

'That the design of this epistle was to combat the doctrine delivered by certain false teachers, appears from ch. ii. 18—26. iii. 7. iv. 1—3.: and what this false doctrine was, may be inferred from the counter-doctrine delivered by St. John, ch. v. 1—6. The apostle here asserts that "Jesus is the Christ," and that he was the

Christ, "not by water only, but by water and blood." Now these words, which in themselves are not very intelligible, become perfectly clear, if we consider them as opposed to the doctrine of Cerinthus, who asserted that Jesus was by birth a mere man, but that the Æon, Christ, descended on him at his baptism, and left him before his death. But if what St. John says, ch. v. 1—6. was opposed to Cerinthus, the Antichrists, of whom he speaks, ch. ii. 18, 19. and who, according to ver. 22. denied that Jesus was the Christ, as also the false prophets mentioned ch. iv. 1—3. must be Cerinthians or at least Gnostics. That they were neither Jews, nor heathens, may be inferred from ch. ii. 19. where St. John says, "they went out from *us*." Further, he describes them ch. ii. 18. as persons, who had lately appeared in the world. But this description suits neither Jews, nor heathens, who, when this epistle was written, had not lately begun to deny, that Jesus was the Christ. Lastly, in the same verse he describes them as tokens of the last time, saying: "as ye have heard that Antichrist shall come, even now there are many Antichrists, *whereby* we know that it is the last time." But this inference could not be drawn from the refusal of the Jews to acknowledge that Jesus was the Messiah.

'Now as soon as we perceive, that the position "Jesus is the Christ," is a counterposition against Cerinthus, we may infer, as I have already observed, that the Antichrists who denied that Jesus was the Christ, or who denied that Christ had appeared in the flesh, were Cerinthians: or perhaps the latter were Docetes. It is therefore highly probable, that the whole epistle, which in various places discovers an opposition to false teachers, was written against Cerinthians, or at least against Gnostics and Magi. A proposition can never be completely understood, unless we know the author's design in delivering it. For instance, "God is light, and in him is no darkness," appears to contain a tautology, if we consider it, as a detached dogma: and if it be considered as an admonitory proposition, it may be thought to contain a severe reproof. But if we regard it in a polemical view, it will present itself under a very different form. This epistle abounds with exhortations: but no man who wishes to understand it, will be satisfied, without asking the following questions. Why did St. John give these admonitions? Why has he so frequently repeated them? Why has he admonished, if he thought admonition necessary, merely in general terms, to holiness and brotherly love? And why has he not sometimes descended to particulars, as other apostles have done? An answer to these questions will throw great light on the epistle; and this light I will endeavour to procure for the reader, by pointing out the several propositions, which, in my opinion, are laid down in opposition to Gnostic errors.

'1. In the first chapter, the four first verses are opposed to the following assertion of the Gnostics: "that the apostles did not deliver the doctrine of Jesus, as they had received it, but made additions to it, especially in the commandments, which were termed legal, whereas they themselves (the Gnostics) retained the genuine and uncorrupted mystery." St. John therefore says, "that he declared that, which was from the beginning, which he himself had

seen and heard:" that is, that he taught the doctrine of Christ, as it was originally delivered, as he had heard it from Christ's own mouth, whose person he had seen and felt, and that he made no additions of his own, but only reported as a faithful witness. In like manner he appeals ch. ii. 13. 14. to the elder Christians, whom he calls fathers, "because they knew him, that was from the beginning," that is, because they knew how Christ had taught from the beginning: and ver. 24. he says, "Let that abide in you, which ye have heard from the beginning." Further, he says, ch. ii. 7. "Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word, which ye have heard from the beginning." In the next verse, he adds, "Again a new commandment I write unto you, which thing is true in him and in you, because the darkness is past, and the light now shineth." Now Christ himself had given his disciples a commandment, which he called a new commandment: and this was, "that they should love one another." The term "new commandment" St. John borrowed therefore from Christ: but in the present instance he appears to have applied it to a different subject, because the special command, which Christ gave to his disciples, that they should love each other, and which he called a new commandment, could not be well called an old commandment, being very different from the general commandment, that we should love our neighbour. St. John therefore probably meant that the commandment of love and sanctification was no new commandment, as the Gnostics pretended, but was the old commandment of Christ, which the Christians had heard from the beginning. It was indeed become a new commandment, in consequence of the false doctrines, which then prevailed: or rather, it appeared to be so, because the Gnostics had endeavoured to banish it from their system of theology. But whether a new, or an old commandment, St. John thought proper to enforce it.

'2. The Gnostics, who contended, that those commandments, which were legal, were not given by Christ, but were added by the apostles without his authority, counteracted, by so doing, the whole doctrine of sanctification. St. John therefore devotes the greatest part of his epistle to the confirmation and enforcement of this doctrine. In the first chapter, ver. 5—7. he asserts, as a principal part of the message, which he had heard from Christ, that no one, who walks not in the light, has fellowship with God. In the three following verses he limits this proposition in such a manner, as was necessary, in arguing with an adversary: and ch. ii. 1. 2. he removes the objection, that, according to his doctrine, a Christian, who was guilty of wilful sins, lost thereby all hopes of salvation. He then maintains, ver. 3—5. and apparently in allusion to the word γνωσις (knowledge), the favourite term of the Gnostics, that he who boasted of profound knowledge, and at the same time rejected the commandments of Christ, had not real, but only a pretended knowledge: and that in him only the love of God is perfected (τετελειωται), who keeps God's word. The expression τετελειωται is a term, which was used in the schools of the philosophers, and applied to the scholars called *esoterici*, who had made a considerable progress

in the inner school. Now the Gnostics were, in their opinion, scholars of this description: but since they, whose imaginary system of theology annuls the commands of God, are so far from being perfect, that they are not even beginners in the science, St. John very properly refuses to admit their pretensions, and opposes to them others, who were perfect in a different way, and who were more justly entitled to the appellation. With respect to the expressions "keeping the commandments of God," or "not keeping his commandments," it must be observed, that, when used in a polemical work, they denote, not merely the observance or violation of God's commands in our own practice, but the teaching of others, that they are to be observed or rejected. What St. John says, ver. 7. 8. has been already explained in the preceding paragraph.

'The whole of the third chapter, and a great part of the fourth, are devoted to the same doctrine of sanctification, on which I have to make the following remarks.

'When St. John says, ch. iii. 7. "Let no man deceive you, he who doeth righteousness, is righteous," he probably intends, not merely to deliver a precept, but to oppose the doctrine of those, who asserted, that a man, though he sinned, might be righteous in respect to his spiritual soul, because sin proceeded only from the material body. A similar observation may be applied to ver. 4. "Whosoever committeth sin, transgresseth also the law," which, considered by itself, appears to be an identical proposition, but, when considered as an assertion opposed to the Gnostics, it is far from being superfluous, because, evident as it appears to be, they virtually denied it. From the passage above quoted from the works of Irenæus, we have seen that they rejected the legal commandments, as parts of the Christian religion, which were not warranted by the authority of Christ: consequently they denied, that sin was a transgression of the law. Further, it was consistent with their principles, to regard sins as diseases: for they believed in a metempsychosis, and imagined that the souls of men were confined in their present bodies, as in a prison, and as a punishment for having offended in the regions above. According to this system, the violent and irregular passions of anger, hatred, lust, &c. were tortures for the soul, they were diseases, but not punishable transgressions of the law. I will not assert, that all, who believed in a transmigration of souls, argued in this manner: but some of them certainly did so, and against these it was not superfluous to write, "Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law."

'The love of the brethren, which St. John enforced as a chief commandment, is generally understood of that special love, which Christ commanded his disciples to have toward each other. But I rather think that St. John means the love of our neighbour in general, which Christ commanded, as comprehending the half of the law: for this general love St. John might very properly call the love of our brother, since God has created us all, and is our common father. Besides, as St. John calls Cain, Abel's brother, ch. iii. 12. he could not intend to signify by this term a person of the same religious sentiments. Nor would it have been consistent with candour, to have censured the Gnostics, for not having Christian brotherly

love toward St. John, and other true believers: for in this particular sense they were not brethren; and St. John himself in his Second Epistle, ver. 10. forbids the exercise of Christian brotherly love toward those, who teach false doctrines. I believe therefore, that the brotherly love, of which St. John speaks in the third chapter of this epistle, is not confined to that special love, which we owe to those who are allied to us by religion, but denotes the love of our neighbour in general. Nor do I except even the 16th verse, where some think that St. John would require too much, if he meant brotherly love in general, or charity toward all men. But are there not certain cases, in which it is our duty to hazard and even sacrifice our lives, in order to rescue our neighbour? Is not this duty performed by the soldier? And is it not performed by him, who visits those, that are infected with contagious diseases? It is true, that this is not a duty which every man owes in all cases to his neighbour: but then, on the other hand, is it not a duty, which every man owes in all cases to his spiritual brother? Nor was it St. John's design so much to enforce this duty, and to recommend the exercise of it, as to argue from the acknowledgement of this duty in certain cases, to the necessity of performing the less painful duty of supporting our brethren in distress by a participation of our temporal possessions. But though I believe, that in the third chapter St. John speaks of the love of our neighbour in general, I do not mean to affirm, that he no where understands that special love which Christians owe one to another, of which we meet with an instance in ch. v. 1. 2.

'With respect to the moral conduct of the Gnostics, against whom St. John wrote, we may infer therefore, that the apostle found more reason to censure them, for their want of charity toward their neighbour, than for dissoluteness or debauchery. This want of charity they probably displayed by a hatred of the true believers.

'What St. John says, ch. v. 3. that "God's commandments are not grievous," appears in the clearest light, when we consider it as opposed to the Gnostics, to whom the divine commandments, as delivered by the apostles, appeared to be too legal.

'3. St. John declares, ch. i. 5. as the message which he had heard from Christ, "that God is light, and in him is no darkness at all." Now, if this proposition had then been as generally admitted, as it is at present, there could have been no necessity for declaring it at the very beginning of the epistle, with so much energy, to be the grand message of Christ. We may reasonably infer therefore, that it was opposed to certain persons, who delivered a contrary doctrine. Further, the words "light" and "darkness," which are here applied to the Deity in a manner which is not usual in the Bible, remind us of the technical terms used by the Persian magi, and afterwards by the Manicheans. It is true, that in the Bible we meet with the expressions, "works of the light," "children of the light," "to walk in the light," and others of the same kind: but in these instances the term "light" is not synonymous to "holiness," works of the light denoting nothing more, than works, which no man need be ashamed to perform openly, and in the face of the whole world. This explanation of the word "light" is inapplicable in the propo-

sition "God is light," because there would be an impropriety in representing God, either as fearing, or not fearing, to act in the face of the whole world. St. John therefore uses the term "light," as equivalent to holiness.

'Now the Gnostics admitted that the Supreme Being was perfectly holy, and pure light: but they denied that the Supreme Being was the God, whom the Jews and the Christians worshipped. For the Jews and the Christians worshipped the Creator of the world: and the Gnostics asserted that the Creator of the world was either a spirit of darkness, or, if he was a spirit of light, that he was not free from darkness.

'From chap. ii. 23. where St. John says, that he who denies the Son, rejects also the Father, it appears that his adversaries did not deny the Father in positive terms, since the apostle argues only, that they virtually did so by denying the Son. Now the Gnostics did not positively deny the Father of Christ, whom they allowed to be the Supreme Being: but then they did not allow that he was the Creator. The terms therefore "God," and the "Father of Christ," though they denote in reality the same person, must not be considered as having precisely the same import: since the adversaries of St. John admitted, that the father of Christ was the Supreme Being, and pure light, but denied that the Creator, who is in fact God, was light without darkness.

'4. In some places, especially ch. iv. 2. 3. St. John opposes false teachers of another description, namely, those who denied that Christ was come in the flesh. Now they, who denied this, were not Cerinthians, but another kind of Gnostics, called Docetes. For, as on the one hand Cerinthus maintained, that Jesus was a mere, and therefore real, man, the Docetes on the other hand contended that he was an incorporeal phantom, in which the Æon Christ, or the divine nature, presented itself to mankind. Ch. i. 1. "our hands have handled," appears likewise to be opposed to this error of the Docetes.

'5. In ch. v. 1—6. the expressions "Jesus the Christ," and "Jesus the Son of God," are manifestly used as synonymous. But in our systems of theology the word "Christ" is used to denote the office of our Saviour, and the expression "Son of God" to denote his divine nature. Consequently we use one of these two expressions in a sense, which is different from that, in which it is here used by St. John. Some writers therefore, who have observed this, have proposed to alter the meaning, which we ascribe to the term "Son of God," and to explain this term, as well as the word Christ, as equivalent to Messiah, and expressive of our Saviour's office. But in my opinion we shall be better able to explain the Epistle of St. John, if we take the term "Son of God" in its usual sense, and ascribe to the word "Christ" a meaning different from that, which it has in our theology. For the Gnostics, against whom St. John wrote, did not deny the divine nature and the divine mission of Jesus: but they asserted, especially Cerinthus, that Christ was the personal name of the Æon, or divine nature, which, according to their system, accompanied Jesus from the time of his baptism, and to which the voice from heaven, "this is my beloved son," related. When

St. John therefore uses the term "Son of God" and "Christ," as synonymous, it is evident that he does not take them in the Jewish sense of these expressions, but in the sense, in which his Gnostic adversaries denied, that Jesus was the Christ. In short, I believe that the word Christ, as used by St. John, ch. v. 1—6. denotes not our Saviour's office, but his divine nature. To confute the Gnostics it was necessary to argue with them in their own terms: but the word "Christ" as used by the Gnostics, was not equivalent to the word Messiah, as used by the Jews, but denoted a divine nature, or, as they called it, an Æon.

'St John in several parts of this epistle speaks of persons, whom he calls "the world." Now in modern sermons this appellation is commonly used to denote those, who, in the language of our theology, are not regenerate. But we can hardly explain St. John's meaning from our present use of this term. It appears to me rather that St. John used it, to denote the adversaries, against whom he wrote. For the Jews called the heathens in general the nations of the world: and the Gnostics might not improperly be called heathens, since they brought a system of heathenism into the church of Christ.

'If this explanation be admitted, ch. iv. 4. may be paraphrased in the following manner: "God, who dwelleth among us, and sheweth his power by the wonderful works, which are the seal of the apostolic church, is greater than the God, who dwelleth among the Gnostics, and performeth no such wonderful works." According to this interpretation, ὁ εν τω κοσμω signifies, not the devil, as is generally supposed, but the pretended supreme being of the Gnostics, who was in fact a non-entity. The next verse likewise may be paraphrased: "They belong, not to the church, but to the heathens, for their doctrine is only an improved heathenism, and on that account the heathens listen to them." Again, ch. 4. 5. may be paraphrased thus. "Our victory over the heathens is our faith in the Son of God. We triumph, not by force, and persecution, or by the conversion of every unbeliever: but this is our triumph, that we have the true faith of the Son of God."

'The explanation which I have here given of the word κοσμος, I do not mean to apply in every passage of this epistle: for I confine it to those places, in which St. John uses it to denote his adversaries.

'7. The doctrines, which St. John has delivered in this epistle, he has not supported, either by arguments drawn from reason, or by quotations from the Old Testament: for neither of them were necessary, since the bare assertion of an apostle of Christ is sufficient authority. It is true, that in one respect this epistle has less energy than St. John's Gospel: because in his gospel he warrants his doctrines by the speeches of Christ. But then, on the other hand, St. John declares in this epistle, ch. iii. 24.—iv. 4.—v. 14—16. that God sent his spirit to the apostolic church, and heard their prayers. And it is evident that St. John alludes to the extraordinary gifts of the Holy Ghost, and to the miraculous powers obtained by prayer.

'8. The close of the epistle, "keep yourselves from idols," has no immediate connexion with the preceding discourse. I am

therefore in doubt, whether St. John meant to warn his readers against taking part in heathen sacrifices, which was allowed by those Gnostics, who are called Nicolaïtes in the Apocalypse; or whether he meant to describe the system of the Gnostics in general, as a system of idolatry, which in fact it was.' Vol. iv. p. 401.

The importance of this extract we conceive will sufficiently apologise for its length.

To this judicious detail our author subjoins, in his thirty-first chapter, a dissertation on the 1 John V 7; which, commencing with previous remarks on the subject, proceeds to state five charges against the genuineness of the passage admitted by Bengel, and the authorities produced in its favour; whence he proceeds to show, that, as the Alogi did not reject the epistle, the disputed passage could not, in the second century, have been inserted in it. The reasons alleged for retaining this passage (in opposition to the evidence of manuscripts, fathers, and versions) being given,—and followed by an inquiry into the manner of its first introduction into the Latin version, and afterwards into the printed editions of the Greek Testament,—the dissertation is closed with proofs that Luther did not admit it into his German translation of the Bible.

After what PORSON, *Pappelbaum*, and MARSH, have since published on the subject, this controversy, we will pronounce, is for ever put to rest; unless stirred up, as in a late instance of a university preacher, ignorant of what had been so convincingly written; or by some orthodox bigot, from a zeal not according to knowledge.

Chapter the thirty-second is occupied with *the two last Epistles of St. John.* Their canonical authority is first examined; and being determined in the affirmative, their date is next sought, but, for want of decisive evidence from without or within, is left altogether undetermined. The address with which the Second Epistle begins, 'The elder to the elect lady (εκλεκτη κυριᾳ) and her children,' offering an uncertainty, whether the epistle was written to a particular person, or to a whole church, the doubt is judiciously considered, and a decision is given in favour of the latter; leaving it, however, with this drawback, that the author could find no instance in which εκκλησια, as belonging to κυρια, is suppressed.

The contents and design of the Third Epistle are proposed: and it having been stated that—

'The object of the Third Epistle was to recommend to Caius, certain Christians, who were travelling to preach the Gospel to the heathens; and St. John wrote to Caius in particular, because his hospitality to the Christian brethren was already known, and St. John had reason to apprehend, that a former epistle, which he had ad-

dressed to the community, of which Caius was a member, had produced little effect.' Vol. iv. p. 451.

—Michaëlis endeavours to ascertain who this Caius was.

Concluding with this attempt his disquisitions on the Epistles of St. John, our author proceeds to THE APOCALYPSE, attributed also to him. Accordingly, the last chapter of his work begins with an introductory apology for the uncertainty he professes in respect to it; and, having adduced the testimonies of the earliest ecclesiastical writers, both for and against the authenticity of this book, the following inference is subjoined.

'Having examined the evidence for and against the Apocalypse, I must now propose the question: How is it possible, that this book, if really written by St. John the apostle, should have either been wholly unknown, or considered as a work of doubtful authority, in the very earliest ages of Christians? The other apostolical epistles are addressed only to single communities or churches: but the Apocalypse, according to its own contents, was expressly ordered by Christ himself, in a command to St. John the apostle, to be sent to seven churches: and not only these seven churches were in that part of Asia Minor, where Christianity was in the most flourishing situation, but one of them was Ephesus, where St. John spent the latter part of his life, and consequently where every work of St. John must have been perfectly well known. If St. John then had actually sent the Apocalypse to these seven churches, and that too, not as a private epistle, but as a Revelation made to him by Jesus Christ, one should suppose that its authenticity could not have been doubted, especially at a time when there were the best means of obtaining information. We cannot say, that the book was kept secret, or was concealed in the archives, lest the prophecies against Rome should draw a persecution on the Christians; for secrecy is contrary to the tenor of the book, and the author of it enjoins, that it should be both read and heard. Under these circumstances the authenticity of the Apocalypse appears to me very doubtful, and I cannot avoid entertaining a suspicion, that it is a spurious production, introduced probably into the world after the death of St. John.' Vol. iv. p. 486.

From this inference Michaëlis proceeds to collect the opinions of ecclesiastical writers who have lived since the time of Eusebius; and having concluded this research, sets himself to investigate the completion, or non-completion, of the prophecies which the Apocalypse contains, so far as the arguments afforded by them are in favour of, or against, its divinity;—whence he is led to inquire, Whether the contradictory explanations, hitherto given of the Apocalypse, ought to be ascribed to the book itself, or to a want of knowledge in its commentators? Following this inquiry with a series of remarks, the date

of the book is next sought. After having commended Lardner and Knittel on this subject, he enters on a discussion of the six different opinions advanced.

'1. It has been asserted, that the Apocalypse was written in the reign of the emperor Claudius. 2. Others refer it to the reign of Nero. 3. Others leave it undetermined whether it was written under Claudius or Nero, but contend, that it was written before the reign of Domitian, and before the Jewish war. 4. According to the usual opinion, it was written in the reign of Domitian. 5. It has been referred to the reign of Trajan. 6. To that of Hadrian.' Vol. iv. P. 519.

Each of these having been investigated at large, he thus concludes.

'Among these different opinions relative to the time when the Apocalypse was written, our choice must in a great measure depend on the opinion which we entertain of the work itself, whether we consider it as an inspired book, or regard it only as a human composition.

'If we consider the Apocalypse as a divine work, I think we must confine our choice to those dates which precede the commencement of the Jewish war: for thus only shall we be enabled to shew that its first prophecies were fulfilled in a short time. And I grant that if it is referred to the reign of Claudius, the explanation of it is still easier, than when it is referred to the reign of Nero: for the scarcity predicted, ch. vi. 6. is descriptive of that which took place in the time of Claudius.

'If it be considered as a mere human invention, it may be either ascribed to Cerinthus, or attributed to some unknown writer, who lived between the time of Papias and that of Justin Martyr: in the latter case it might have been written in the reign of Hadrian. But if it be really a forgery, if it contains prophecies of the Jewish war made after the events themselves had taken place, we have reason to wonder, that the author did not prophesy more circumstantially, and that he appears so little acquainted with the events of that war.' Vol. iv. P. 527.

The Greek style of the Apocalypse being next observed on, as is also the question, Whether it were originally written in Hebrew? the disquisition terminates with remarks on the doctrine which the Apocalypse really contains. The result of which is thus stated.

'Thus much have I thought it necessary to say, rather historically than dogmatically concerning the doctrines delivered in the Apocalypse; because it is of importance to know, whether they contradict the other doctrines of the New Testament. I confess, that, during this inquiry, my belief in the divine authority of the Apocalypse has received no more confirmation, than it had before: and I must leave the decision of this important question to every man's private judgement.' Vol. iv. P. 544.

ART. X.—*The Evidence for the Authenticity and divine Inspiration of the Apocalypse, stated; and vindicated from the Objections of the late Professor F.* [it should have been *J.*] *D. Michaëlis: in Letters addressed to the Rev. Herbert Marsh, B. D. &c.* 8*vo.* 3*s. sewed.* Hatchard. 1802.

HAVING closed the preceding article with a succinct statement of the opinions entertained by Michaëlis concerning the Apocalypse, we subjoin an account of these letters, as a proper supplement to it.

The author begins, in the first of them, to assign the reasons for his writing and addressing himself particularly to Mr. Marsh.

This gentleman having published the work of Michaëlis with only a part of his own observations, and it not being probable, from Mr. Marsh's own account, that what he has further to add is soon likely to appear, the letter-writer, being a clergyman of the church of England,—which, with the generality of churches, has admitted the Apocalypse into its sacred canon,—thinking it desirable that the misconceptions of the great Michaëlis on this important subject should be met without loss of time, advances this as an earlier, though not a perfect answer, with the hope of stimulating Mr. Marsh to countenance what is available in it, and to supply its defects.

'It is my object to engage an author of your ability in a work of this kind, and at the same time to suggest to his consideration, observations which have occurred to me; some of which, I trust, may be made subservient to correct those notions, which have a tendency to exclude from the canon of sacred scripture, one of its most important and well-attested books.' P. 3.

In prosecuting the design thus announced, the second letter exhibits the method to be pursued. Accordingly, the author states it as his purpose to review the evidence which has been adduced for the authenticity and divine inspiration of the Apocalypse, to add to it some further collections of his own, and, occasionally, to introduce remarks on those observations in the last chapter of Michaëlis's work which tend to invalidate this part of the sacred writings. As the evidence naturally divides itself into *external* and *internal*—the former comprising that which is derived from credible witnesses, from the early writers, and fathers of the church, while the latter results from a perusal of the book—the author thinks it necessary to keep these evidences apart, until they have been separately considered, and may be safely suffered to unite; as the most effectual means of preventing the operation of prejudice, and facilitating the production of truth. Premising then, in the opening of

the third letter, that 'the external evidence for the authenticity and divine inspiration of the Apocalypse is to be collected from the testimonies of those ancient writers who, living at the time nearest to its publication, appear, by their quotations or allusions, to have received this book as sacred scripture,' the author begins with stating—from the testimony of Irenæus, and other fathers of the church who preceded him; of Ignatius, of Hermes, of Polycarp; of the epistle relating Polycarp's martyrdom; and of Papias—whatever occurs to his purpose.

'But to enable us to judge of the force of this evidence,' (our author judiciously observes) 'it is necessary to ascertain *the time when the book was written.* For, if it shall appear to have been written and published in the early period of the apostolic age, we may expect to find such testimonies concerning it from apostles, or from apostolical men. If, on the contrary, it can be proved to have been published only in the later times of that age, we shall not be entitled to expect this earlier notice of it.

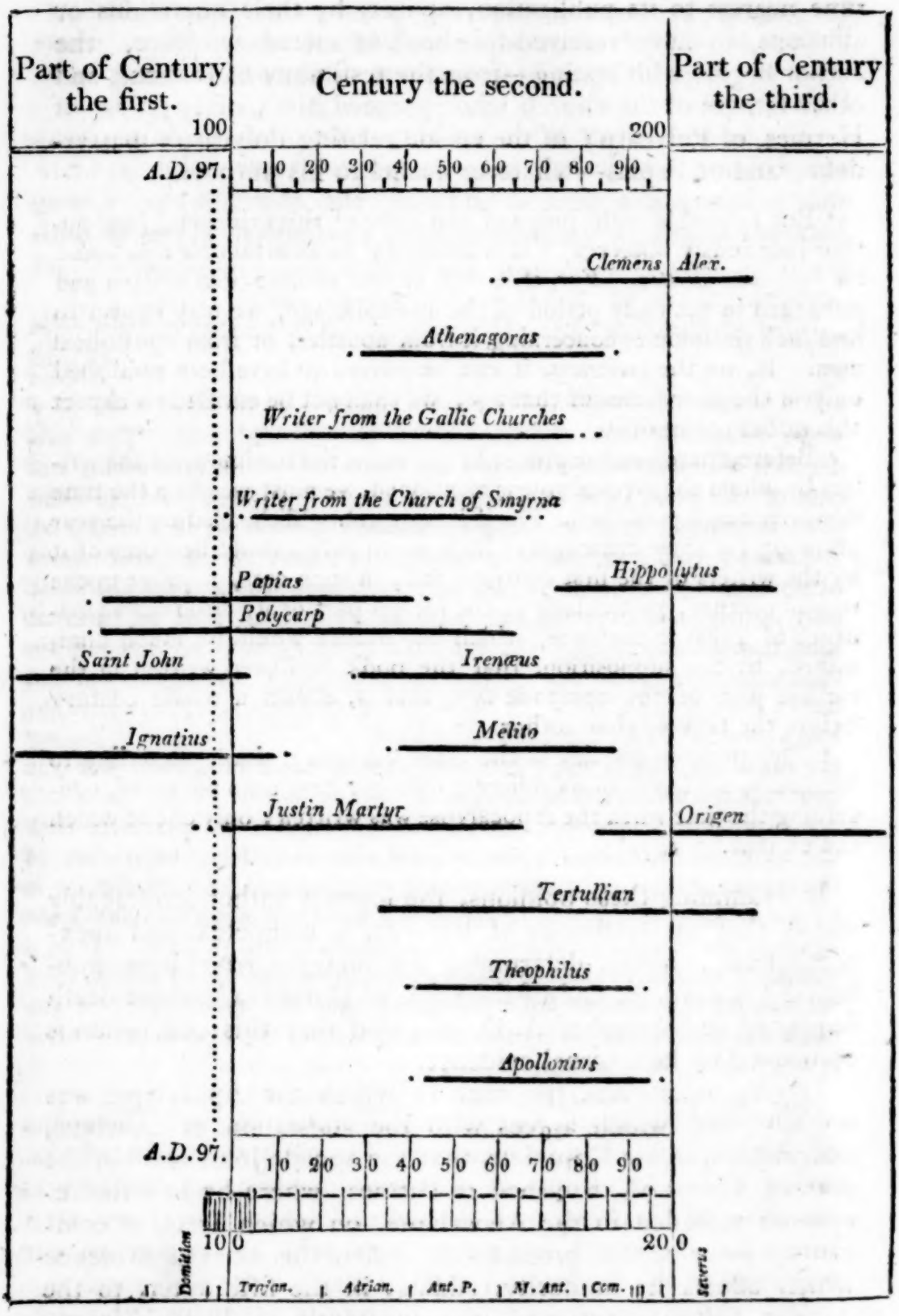
'Before, therefore, we proceed to examine the testimony of the writers by whom the Apocalypse is mentioned, we must ascertain the time in which it was published. For if it were not published before the year 96 or 97 (as some critics aver) little or no notice could be taken of it by the writers of the first century; and, in such case, a writer in the second century, particularly in the former part of it, becomes an evidence of great importance, which importance would be much diminished, by the supposition, that the book had been written in the earliest part of the apostolic age, that is, almost a whole century before the time of that author.

'This previous inquiry is the more necessary; since, according to Michaëlis, no less than six different opinions have been advanced, concerning the time when the Apocalypse was written; only one of which can be true.' P. 7.

In examining these opinions, the learned author irrefragably shows that the testimony of Irenæus, a competent and unexceptionable witness, determines the book to have been published 'toward the end of the reign of Domitian,' whose death happened in September A. D. 96; and that this conclusion is confirmed by its internal evidence.

Having ascertained the time in which the Apocalypse was written—and which agrees with the attestation of Eusebius, who relates, in his Chronicle, that the apostle John was, in the year of Christ 96, banished to Patmos, where he had the revelation recorded in the Apocalypse, on which Irenæus commented—our writer proceeds to review the external evidence which affects its authority, adding, in the fifth letter, to the witness before mentioned, the testimony of Justin Martyr, Athenagoras, the churches of Gaul, Melito, Theophilus, Apollonius, Clement of Alexandria, and Tertullian, and accompanying them with the annexed biographical chart, representing the times in which these writers flourished.

'A Biographical Chart of Writers in the early Christian Church, who appear to have afforded Evidence in favor of the Apocalypse.



'The dotted line marks the year 97, when the Apocalypse was published. The lines under each name shew the year when the writer lived, to be measured upon the scale below. When the birth or death of a writer is uncertain, that uncertainty is expressed by dots before or after the line.' P. 38.

Having thus adduced the external evidence in favour of the Apocalypse, within the first century from its publication, the sixth letter exhibits the evidence which has been offered against the Apocalypse during this period, and, adverting to the rejection of it by Marcion and the Alogi, examines their objections so far as the *external* evidence is concerned, and very satisfactorily refutes them.

The seventh letter takes up the testimonies of Hippolytus and Origen, which had been purposely reserved for separate examination; and after considering the objections of Caius, Dionysius, and others before him, the author closes it with pertinent animadversions on the strictures of Michaëlis.

'I shall now request my readers to review the biographical chart. They will there observe, that by the addition, which is made to the writers of the second century, by the testimonies of Hippolytus and Origen, the evidence is carried down one hundred and fifty years from the first publication of the Apocalypse. This evidence is abundant, (surprisingly so, considering the mysterious nature of the book); it is constant and uninterrupted. At no time does it depend upon any single testimony: many writers testify at the same period; and these witnesses are nearly all the great names of ecclesiastical antiquity. To their evidence, which is for the most part positive and express, no contradictory testimony of an external kind has been opposed. No one has alleged against the Apocalypse such arguments as these. "It is not preserved in the archives of the Seven Asiatic Churches. The oldest persons in those cities have no knowledge of its having been sent thither: no one ever saw it during the life of John. It was introduced in such and such a year, but was contradicted as soon as it appeared."

'Upon the whole, the candid examiner cannot but perceive, that the external evidence for the authenticity and divine inspiration of the Apocalypse is of preponderating weight; and that Michaëlis is by no means justifiable in representing it, when placed in the scale against the contrary evidence, as suspended in equipoise. It is a complete answer to the assertions of his third section, to affirm, (and we now see that we can truly affirm it,) that the authenticity of the book was never doubted by the church, during the first century after it was published.' P. 47.

The testimonies of Gregory of Neocæsarea, and Dionysius of Alexandria, are next adduced; the private opinion of the latter, and other writers in the same century, are noticed; as are those of Eusebius, with the fathers contemporary, and after him; and the eighth letter terminates with an account of the reception of the Apocalypse at the period of the Reformation.

The external evidence having been fully stated from the foregoing collection of testimonies, and a judicious estimate of them, the author proceeds to *that*, which is properly internal, as arising as well from the completion of its prophecies, as from

its correspondence in doctrine and imagery with other books of the New Testament. The objections of Michaëlis on these grounds are replied to; the true characters of beauty and sublimity, as exemplified in the work, are indicated, whence an argument is strongly stated; the Apocalypse is compared with other books of the same age pretending to a divine original, such as Hermes and the second book of Esdras; and objections derived from the obscurity of the Apocalypse are answered.

As the doubt concerning the author of the Apocalypse took its rise from the circumstance of Papias having mentioned two persons of the first century, named John—one the Evangelist, and the other a priest of the church of Ephesus, who both died in that city—our author, in his last letter, investigates the question, from the internal evidence afforded by the Apocalypse, whether or not St. John were its author. In this discussion he adduces the opinion of Dr. Lardner and others, arranges the arguments of Dionysius of Alexandria, answers them, and Michaëlis's objections; and after an inquiry, Whether John the Evangelist and John the Divine were understood by the ancients to be the same person? evinces, from a passage in the Apocalypse itself, that St. John was really the author.—This proof and the conclusion we subjoin.

'In chap. i. 13, he who is ordered to write the book, beholds in the vision "one *like* unto the Son of Man." Now, who but an eye-witness of our Lord's person upon earth, could pronounce, from the *likeness*, that it was *he?* St. John had lived familiarly with Jesus during his abode upon earth; and had seen him likewise in his glorified appearances, at his transfiguration, and after his resurrection. No other John had enjoyed this privilege. No other eye-witness of our Lord's person appears to have been living in this late period of the apostolical age, when the visions of the Apocalypse were seen.

'We may, therefore, I trust, fairly conclude, that to the impregnable force of external evidence, which has been seen to protect the divine claims of the Apocalypse, a considerable acquisition of internal evidence may be added; or, at least, that this avenue, by which its overthrow has been so often attempted, is not so unguarded as its adversaries imagine.

'But the grand bulwark of its internal evidence has not yet been sufficiently explored. The diligence of future inquirers will, I trust, evince to the world, from a direct proof of the actual accomplishment of the Apocalyptical prophecies, that the work is from God.

'In the mean time, we may trust for its protection to those forces stationed in the outworks, which it has been our present object to review. This review, sir, as I had reason to forewarn you, is far from being so complete as I could wish. Neither the time I can bestow upon it, nor the materials in my possession, nor the ability at my command, enable me to present it to you as a disquisition worthy of the subject.

'Such as it is, it may perhaps be allowed to serve as a temporary prop to the authority of the Apocalypse, until, by the hand of some able architect, a firm and elegant colonnade shall be raised for its support.' P. 90.

(To be continued.)

ART. XI.—*History of the Union of the Kingdoms of Great-Britain and Ireland; with an introductory Survey of Hibernian Affairs, traced from the Times of Celtic Colonisation. By Charles Coote, LL.D.* 8*vo.* 10*s.* 6*d. Boards.* Kearsley. 1802.

THE union of Great-Britain and Ireland—a measure recommended by sound political knowledge and experience above a century ago—would not have been embraced by the British cabinet, nor adopted with (comparatively speaking) a slight opposition, on the part of the two nations, if recent circumstances had not too forcibly pointed out the necessity of such a measure for the safety of the empire. Ireland lay groaning under the yoke of an all-powerful aristocracy. Its inhabitants, divided into two great classes by religious differences, had, in consequence of a long series of oppression on the part of the minority, and a sense of ancient and inherent rights which was ever recurring to the minds of the majority, exhibited scenes of insubordination and insurrection which astonished the inhabitants of the sister kingdom, who, accustomed to the lenity of a milder government and the security of established laws, could scarcely imagine from what causes their fellow-subjects, under a constitution apparently similar, should be so addicted to tumult and disorder. The repeated instances of riot and outrage from White-boys, Orange-boys, and other classes of equal violence, were as repeatedly quelled by the exertions of power;—but the source of the malady still lay unattended to; and it was deemed wise by the ruling faction to suffer temporary inconvenience and disorder, rather than submit to any change in the system, by which their enormous power might be deranged. In such a doctrine the British cabinet was unfortunately led to acquiesce; and—although the volunteer army at the close of the American war excited some serious apprehensions, which were increased by the conduct of the Irish parliament, on the question of a regency, during the king's illness—nothing, perhaps, could have determined it to take the decisive and happy measure of a union, if a rebellion had not too clearly shown the disposition of the people, the incompetency of the aristocratic faction to govern the country, and the

necessity of imparting to every subject of the sister islands an equal portion of the benefits of the common constitution.

It is justly observed by our author, that the French revolution must also be considered as a considerable agent upon this occasion; and indeed, by infusing among all people a strong sentiment of the duty of governors towards the governed, it was natural that it should create the greatest ferment where the greatest ignorance and oppression were prevalent. Hence the society of United Irishmen was a phænomenon to be predicted in their own country; while in Britain, on the contrary, since no such class of unjust degradation, as that of the Irish peasantry, existed in any part of the island, a similar effect could not be produced. Fortunately for the race of Erin, the attempts of the United Irishmen proved abortive; while the 'sanguinary zeal of the Orange-club'—their own countrymen—though it perpetrated acts at which humanity shudders, was checked by the superior conduct of the British troops, and the benevolence and good sense of the viceroy. This was the moment wisely selected by the British cabinet for the introduction of a better system into Ireland. The troops of England could easily quiet the unruly of every description; and the same arms which had overpowered the United Irishmen could much more readily curb the less powerful zeal of the Orange faction. The measure of the union was antecedently agitated by persons in power; and a pamphlet from the secretary of state informed the Irish of their future destinies. In Ireland, the first discussion of the question excited alarm and violent opposition: in England, from the commencement to the conclusion, the measure was received and entertained with the utmost indifference; it seemed to be a matter of not the smallest consequence that its parliament should be increased by an importation from Ireland; and, if there were a superiority of inclination on either side, the mass of the people appeared rather to rejoice in a communication of their privileges to their neighbours. In Ireland, the parliament was divided between unionists and anti-unionists; and for some time the latter party bore the ascendency; but it had no strength in itself; the English troops were masters of the country, and the Orange party had done too much either to expect or to wish for the co-operation of the people; while the people themselves, harassed by the late rebellion, saw nothing in the measure which could increase their oppressions, and had every reason to hope that it would very materially abridge the power of that class which had for so long a time, and to so bad a purpose, maintained the reins of government.

The history of the union with Ireland is, then, contained within a very narrow compass—the negotiations with indivi-

duals to obtain a majority in the Irish senate, and the debates to which the measure gave rise in the parliaments of both countries. On the former subject, little is offered in the volume before us; and perhaps some time must elapse before the motives of many of those who surrendered the influence they enjoyed in their own country are completely developed. It cannot be imagined that every individual was actuated, either in countenancing or opposing the measure, by views of the purest patriotism. To some, a seat for life in the British legislature might be esteemed an equivalent for the hereditary enjoyment of a perpetual post in an inferior assembly; and others might feel some compensation for the loss of their seats in parliament by pecuniary emolument. The ostensible motives, however, of acquiescence or opposition, were advanced with great energy; and the Irish parliament poured forth its last breath in invective and ascetic eloquence. The substance of these debates is well given, but in too prolix a manner, by our historian: the subject has been in various forms already before the public, and, having lost its novelty, contains little to excite the attention of the English reader. The names of most of the speakers on both sides are mentioned; and by too great a desire of giving their respective opinions, the work wears more the appearance of a newspaper, or parliamentary register, than of a history. Had the matter been compressed, and the result of each day's debate communicated in a more connected form, we should have perused the whole with greater satisfaction. The judgement displayed by the writer in his conclusion is a convincing proof that he was well qualified to give the spirit of a parliamentary debate; and his remarks on the degradation of the Irish peerage, and the little regard to decency in curtailing the number of Irish representatives, without suffering the least alteration in our own proportion, are animated, and worthy of attention.

'The number of deputed peers we do not think sufficient, with a view to the dignity or comparative magnitude of Ireland, or to the whole amount of her peerage. Fifty would not have been too large a proportion for the representatives of her nobility in a parliament comprehending the whole body of English peers. The election for life merits approbation in one respect, as it is calculated to render the nominated peers more independent of the crown: but it is objectionable on the ground of its great diminution of the chance of appointment to the generality of the nobles, who will thus more acutely feel the degradation inflicted by this part of the scheme. It is, indeed, a striking instance of inequality in the arrangements, that so many of the peers of one country are in a manner disfranchised, while, in England, not an individual nobleman loses a single privilege. This disparity might have been avoided by the addition

of all the Irish peers to the British house of lords; but, as such a provision would have immoderately increased the number of the assembly, it might have been expedient, and in a relative point of view not unjust, to subject some of the peers of England to a similar degradation.—The clause respecting the eligibility of the Hibernian peers to a seat in the house of commons we do not disapprove, as it affords some compensation for the encroachment on their hereditary rights, without exciting any serious dread of a confusion of rank.

'The stipulated number of Irish members of the house of commons we consider as more fairly adjusted than that of the peers: but we should have been better pleased with the arrangement, if fewer placemen had been allowed, and if, while the less considerable boroughs of Ireland were disfranchised, the British representation had felt the benefit of a moderate reform, not founded on romantic theories of perfection, but regulated by the true spirit of our constitution.

'The influence of the crown, which may at present be deemed exorbitant, will perhaps be increased by the transfer of Irish representatives to this country. The greater part of the number will probably, as it has happened in the case of Scotland, promote the views of the court: but the added weight, we think, will not make any material difference in the complexion of the parliament, or in the general mode of administration.' P. 508.

'The plan, upon the whole, justly claims our approbation: but the means by which it was carried into effect were not equally meritorious. It is the opinion of politicians, that the end will justify the means: but this is not an axiom of strict morality. The best cause may derive a tincture of disgrace from the irregular or dishonorable conduct of its promoters.

'The grand political effects of the union will be the invigoration of the general government and the increase of imperial energy. The civil and social consequences of the measure will appear in the mutual participation of wealth and the comforts of life, the extinction or the decline of animosity and rivalry, the advance of humanisation among the rude Irish, and the promotion of peace and order; and we may venture to predict, that it will establish the prosperity of this great empire on a firm basis, which will defy the assaults both of foreign and internal enemies, and which nothing but the silent attacks or the treacherous progress of abuse and corruption will be able to shake.' P. 510.

ART. XII.—*Horæ Mosaïcæ; or a View of the Mosaïcal Records, with respect to their Coincidence with profane Antiquity; their internal Credibility; and their Connection with Christianity: comprehending the Substance of eight Lectures read before the University of Oxford, in the Year* 1801; *pursuant to the Will of the late Rev. John Bampton, A. M. By George Stanley Faber, A. M.* 2 *Volumes.* 8vo. 14*s. Boards.* Rivingtons, 1801.

MR. Faber, in these volumes, has not only taken a wider range, as to the subject of his lectures, than most of his predecessors, but has deviated from them all, in his manner of publishing them. The form of disquisitions adopted by him, is, in our judgement, preferable to that of sermons; and, in deviating from topics so repeatedly discussed, he is certainly entitled to praise. With him, also, we concur in respect to the two dispensations, and equally contend, that, if Moses was an impostor, Christ was an impostor likewise. Whether, however, in stating the credibility of the Mosaïc dispensation, which is the intent of his first volume, or in tracing the connexion between it and the Christian, which occupies the second, he may have done justice to his subject, we will leave our readers to decide, after submitting to them his plan.

The view taken of the credibility of the Mosaïc dispensation is considered, first, as of an external nature, and arising from the coincidence of the Mosaïc history with profane tradition. Preparatory to this, after a distinct statement of the subject, and a summary of the ancient history of Moses, preliminary observations are laid down, and the heathen cosmogonies are detailed, commencing with the Chaldee as the most ancient, and thence advancing to the Phœnician, Persian, Hindu, Tuscan, Gothic, and Virginian. What, however, is asserted in relation to most of these traditions, and particularly the last, appears much too feeble to lay any thing like stress upon. The only authority our author cites is that of Harriot; to which we will venture to oppose that of every man who has had an opportunity of conversing with the Indians of America:—and here we cannot but remark the temerity and folly of voyagers (nor are those in the late South-Sea discoveries exempt) who, though strangers to the language of the inhabitants, and scarcely able to comprehend their meaning when speaking of visible and common objects, pretend, notwithstanding, to detail historical, religious, and metaphysical opinions, in all their colours and gradations. But, to return—From the national traditions concerning the creation, our author passes on to the opinions of the philosophers, instancing those more espe-

cially of Orpheus, Pythagoras, Thales, and Athenagoras—and of the poets, Hesiod and Aristophanes. The name of Jehovah he points out as known to the pagans, and insists upon the extensive use of the sabbath, in confirmation of his main position.

'With regard to the particular number of days which were employed in the creation of the world, it has been already shewn, that the ancient Persians and Etrurians were not unacquainted with it. The use of the sabbath, and the division of time into weeks, which can only be accounted for on the supposition of a remote tradition of the grand week of the creation, seems to have pervaded nearly every part of the globe. Eusebius, in his Præparatio Evangelica, cites several of the ancient poets, who speak of the seventh day as being holy; Hesiod and Homer both unite in ascribing to it a degree of superior sanctity; and Callimachus asserts, that upon it all things were finished. The sabbath is said to have been observed among the ancient inhabitants of Arabia, previous to the era of Mahomet; consequently, although that impostor confirmed the observation of such an ordinance, he could not be said to have first enjoined it to his followers, from the knowledge which he possessed of the books of Moses. Thus also the natives of Pegu assemble together, for the purposes of devotion, on one fixed day in every week; and the people of Guinea rest from their accustomed occupations of fishing and agriculture, every seventh day throughout the year.

'As for the division of time into weeks, it extends from the Christian states of Europe to the remote shores of Hindostan, and has equally prevailed among the Jews and the Greeks, the Romans and the Goths; nor will it be easy to account for this unanimity upon any other supposition, than that which is here adopted.' Vol. i. p. 69.

Adding to this the general prevalence of the Mosaïc method of reckoning by nights instead of days, he thus concludes this part of his research.

'The result of the whole inquiry is, that the accurate resemblance between the Mosaical account of the creation, and the various cosmogonies of the heathen world, sufficiently shews, that they all originated from one common source; while the striking contrast between the unadorned simplicity of the one, and the allegorical turgidity of the others, accurately distinguishes the inspired narrative from the distorted tradition.' Vol. i. p. 72.

The next topic of discussion refers to the period between the creation and the deluge. Having cited the Mosaïc description of Paradise, Mr. Faber sets himself to collect whatever, whether literal or figurative, he can find in pagan writers that in the least assimilates with it; proceeding in the same manner respecting the fall, the serpent, traditions concerning the promised Messiah, Cain and Abel, the longevity of the patriarchs, giants, and the number of generations between Adam and

Noah. The success of our author, however, in most of these inductions, falls far short of his aim. Many of his instances have no application, and some seem perfectly futile. Speaking of the universality of sacrificial rites, he represents the custom as so inexplicable upon any principles of mere natural reason, that it could only have God for its author. Yet who, but the writer himself, does not perceive the blasphemous tendency of this mode of reasoning? for, upon such a principle, every practice that is irrational and absurd must have infinite wisdom for its institutor. Indeed Mr. Faber, in summing up the aggregate of evidence at the close of this chapter, appears to be aware that he has conceded more than is strictly in point; and we cannot but think it would have served his purpose better, had he omitted the greater part of what it contains. He leaves his reader, indeed, to do this for him; but this task of discriminating was certainly his own: in winnowing a bushel of chaff, three grains of wheat may be easily overlooked. The like observation, but with some restriction, may be applied to the next division of the subject; for though, in tracing the pagan accounts of the deluge, and comparing them with that by Moses, the notoriety and extent of this great event be obvious in the traditions of Chaldea, Greece, Syria, Persia, Hindustan, China, the Gothic nations, Egypt, America, Mexico, Peru, Brasil, Nicaragua, &c.—and in many of them a striking agreement as to the leading circumstances—yet in others but little that is decisive beyond the main fact can be seen, and therefore it were better to rest solely upon it. Passing from popular traditions, Mr. Faber adverts to Josephus; and, having mentioned the writers cited by him, who have spoken of the deluge, adduces also the testimonies of Melo, Plato, Diodorus, Epiphanius, and Abydenus, with the conjectures of Kircher, and the reports of Cartwright. To these he subjoins traditions respecting the dove and rainbow, intermixes etymologies, particularises the number of persons preserved in the ark, and closes the disquisition with an attempt to prove that the history of the deluge was meant to be pourtrayed on the southern hemisphere of the globe. But the wild fancies here detailed are no better, at best, than the sick man's dreams. The last illustration will exemplify the rest.

'That part of the picture, which to a Christian is the most striking, is the ascent of the smoke from the altar, towards the figure of a triangle; a circumstance, from which one can scarcely help concluding, that the framers of that sphere had some obscure notions of the doctrine of the Trinity:—' Vol. i. p. 183.

Our author adds, indeed: '—but concerning this, let each person judge as is most probable.'

The next division of the subject includes pagan accounts posterior to the deluge, commencing with the traditions that

concern Noah and his three sons, to whose history are referred the different accounts of Saturn, the Scythian Targitaus, the German Mannus, and the Satyavarman of Hindustan. The story of the last, literally translated from the Padma-Puran, one of the ancient books of the Hindus, we will give, as being most decidedly in point.

"To Satyavarman, that sovereign of the whole earth, were born three sons; the eldest Sherma; then C'harma; and thirdly Jyapeti by name. They were all men of good morals, excellent in virtue and virtuous deeds, skilled in the use of weapons to strike with or to be thrown; brave men, eager for victory in battle. But Satyavarman, being continually delighted with devout meditation, and seeing his sons fit for dominion, laid upon them the burden of government, whilst he remained honouring and satisfying the gods, and priests, and kine. One day, by the act of destiny, the king, having drunk mead, became senseless, and lay asleep naked: then was he seen by C'harma, and by him were his two brothers called, to whom he said, What now has befallen? In what state is this our sire? By those two was he hidden with clothes, and called to his senses again and again. Having recovered his intellect, and perfectly knowing what had passed, he cursed C'harma, saying, Thou shalt be the servant of servants; and, since thou wast a laugher in their presence, from laughter shalt thou acquire a name. Then he gave to Sherma the wide domain on the south of the snowy mountains, and to Jyapeti he gave all on the north of the snowy mountains; but he, by the power of religious contemplation, attained supreme bliss!"

'It is said, that, in the vulgar dialects of Hindostan, C'harma and Sherma are usually pronounced C'ham, and Shem; so that, with a slight alteration in the word Jyapeti, we have the names of the three sons of Noah here preserved, exactly as they are recorded in the page of Scripture.

'Sir William Jones, speaking of this wonderful tradition, justly remarks, that it "most clearly proves, that the Satyavrata, or Satyavarman of the Purans, was the same personage with the Noah of Scripture; nor can it be with reason inferred, from the identity of the stories, that the divine legislator borrowed any part of his work from the Egyptians: he was deeply versed, no doubt, in all their learning, such as it was; but he wrote what he knew to be truth itself, independently of their tales, in which truth was blended with fables; and their age was not so remote from the days of the patriarch, but that every occurrence in his life might naturally have been preserved by traditions from father to son.' Vol. i. p. 202.

Coming now to the tower of Babel, the account of it by the Sibyl is detailed from Josephus; as is that of Abydenus from Eusebius; and of Alexander Polyhistor from Syncellus. Apollodorus is also cited, as confirming, by his mention of Briareus, Gyas, and Cœus, the catastrophe of Babel; and passages are referred to in Homer and Hesiod, from a supposed relation to the history of Nimrod, which the fourth incarnation of the Indian Vishnu is also supposed to allude to.

The event which occurs next is the destruction of Sodom and Gomorrha. Concerning this, the evidences produced from Diodorus, Tacitus, and Strabo, are unquestionable; and this concurrence in corroborating the narrative of Moses the present face of nature confirms.

Proceeding in order of time, notices are brought together of the history of Abraham from Berosus, Hecatæus, Nicolaus Damascenus, Eupolemus, Artepanus, Melo, and the Koran. Traces of Isaac, Jacob, and Joseph, are diligently sought after; but we cannot help smiling at the discovery in China of the seven years' famine in Egypt, nor reprehending the unwarrantable style of concluding, in respect to chronological points in the biblical history, that a discrepancy, amounting *only* to thirty-two years, is a difference so trifling as reasonably to preclude a doubt respecting the unity of any two facts at that distance of time, much less of the events here meant to be identified. We are persuaded Mr. Faber is but little aware of the pernicious consequences which must result from the mode of synchronising he has here adopted, and therefore point it out as obnoxious to reprehension.

' Du Halde's China, vol. i. p. 299. The calculation, which fixes the Egyptian famine to the year A. C. 1708, is taken from the margin of our 4to Bible. The Chinese computation is as follows. Tching Tang reigned 13 years; supposing the famine to have prevailed during the last seven years of his reign, we shall have,

		A. C.
Tching Tang		7
Taikia	reigned	33
Vo Ting		29
Tai Keng		25
Siao Kia		17
Yong Ki		12
13th cycle commences A. C.		1617

1740.' Vol. i. p. 232.

It is obvious to ask, in stating these accounts, since the result differs not less than thirty-two years, which of them is wrong? That either of them is erroneous, not the slightest intimation is given; and if both be right, the difference must show that different events were referred to.

Arrived at the history of Moses, an abundance of evidence from gentile writers is concentrated to establish it in general, and expressly the passage of the Red Sea.

Having concluded this view of the *external credibility* of the Mosaïc dispensation, with a retrospective summary of its contents, Mr. Faber proceeds to consider it as further credible, from its own *internal* constitution. Preliminary to this discus-

sion, four rules are laid down for the purpose of ascertaining the truth of any religion, and applied by the author to paganism. These rules are as follow:

'I. That the promulger of it was not self-deceived into a belief, that he was divinely commissioned; a deception, which could only originate, either from enthusiasm, or from certain false appearances supposed to be miracles:

'II. That he was not an impostor; or, in other words, that he had no intention to deceive his followers:

'III. That authentic documents have been handed down to posterity from about the time, when such events took place, without any corruption or interpolation, except such various readings as are the natural and necessary consequence of frequent transcription; and which may, generally speaking, be collected by a careful collation of the best and most ancient copies:

'IV. And that the moral precepts be such, as are worthy of the goodness and purity of God; tending to promote virtue, and to discountenance vice.' Vol. i. p. 251.

From paganism these criteria are made the test of the Jewish religion; and, upon the first of them, it is contended that Moses, when he asserted his divine commission, was not deceived either by enthusiasm, or by fancying certain natural phænomena to be miracles. In applying the second of these rules, our author maintains that Moses did not wish to deceive others. To exemplify the third, he insists that the documents containing the law are authentic, and nearly contemporary with the facts they record:—also, that if Moses were not the writer, either they must have been built upon some history admitted to be authentic; upon some tradition universally considered as fabulous; or they must have been the entire invention of an impostor. In addition to these positions (which, we are sorry to observe, want somewhat of logical precision) an inquiry is instituted, how far a corruption of the text, so as to alter the narrative of facts, is probable.

Referring to the fourth rule, Mr. Faber undertakes to evince that the Mosaïc dispensation is worthy of God, on account of its moral purity; and, after obviating the objections taken from the command to extirpate the Canaanites, and the ceremonial part of the law considered as trifling, he presents us with this result, 'that since the Mosaïcal dispensation possesses these four distinguishing characters of authenticity and divinity, we are bound to conclude that it is a revelation from heaven, and not an imposition on the credulity of mankind.' In this sentence we most fully concur, but should have been glad to have seen it more precisely deduced. The first volume closes with a large collection of *illustrations and authorities*.

(To be continued.)

ART. XIII.—*Sketches of some of the Southern Counties of Ireland, collected during a Tour in the Autumn, 1797. In a Series of Letters. By G. Holmes.* 8vo. 9s. *Boards.* Longman *and* Rees. 1801.

THE accounts of every traveler should be illustrated by a map, correctly laid down, however slight the execution; and, what is of more consequence, though seldom attended to by travelers, the map should have *some* connexion with the journal. In this volume we cannot complain of any want of connexion, because we perceive no such appendage: we shall endeavour to supply it by description.

If we advance from the mouth of the Shannon, we shall find it stretch boldly to the east, till it assume a northerly direction at Limerick; when it extends nearly full north, till it expand in Lake Derarg. This river forms the western boundary of our author's travels; and on the east it is limited by the river Nore, which washes the walls of Kilkenny, and falls into St. George's Channel at Waterford. Thus limited on the north, almost wholly by a line drawn through the county of Tipperary, Mr. Holmes crosses from Kilkenny to Limerick in a devious path, visiting Callan and Cashel; and from Limerick, advancing in the northern direction of the Shannon, to Killaloe, at the entrance of Lake Derarg. From Limerick he proceeds south-west, by Asketon and Castle Island, to the delightful lakes of Killarney, and crosses eastward to Cork; returning, in a north-eastern direction, to Rathcormuck, Lismore, Clonmel on the Suire river, which also falls into the sea at Waterford, to Callan, and Kilkenny.

The work itself is a slight sketch only, illustrated by tinted drawings, chiefly of the remains of churches and abbeys. It is remarkable, that of the delightful lakes of Killarney we find but one confined and uninteresting view. Perhaps too much of ancient history is interspersed in this flimsy narrative, which, however, is not unentertaining; though we must confess that in reading we have sometimes put it down with little reluctance. We shall not follow our author minutely, but add a specimen or two of different kinds. We shall first transcribe the description of the rock of Cashel.

'This morning, after an early breakfast, we ascended the rock, not without several pauses to admire this stupendous ruin, whose awful towers and projecting buttresses seemed to overhang us in our approach.

'The surface of the summit is very irregular, producing several pretty swells, and covered with a rich soil. A wall of some strength encircles it, which, by following the slopes and indentations of the rock, discovers the base of the ruin in many places, rising from its green and tufted bed. We entered by a lofty gate in the great west-

ern tower, originally a part of the regal palace, from which we passed to the north cross, containing the chapel of the apostles, and some private chapels. I observed a few tombs richly sculptured, but no inscription legible. In the centre of the chapel is a deep excavation like a well, which, we were informed, was the commencement of a subterraneous passage leading to Hore Abbey, which lies in the vale about a quarter of a mile from the rock. It is exceedingly deep, and appears well built: the steeple rises from four finely proportioned arches: the floors are all destroyed; owing, it is said, to the great bell having fallen while taking down to be removed; it broke through all the floors, and sunk itself considerably in the ground floor. The western tower is spacious, and formerly contained many magnificent rooms, befitting the splendour of their ancient possessors: the ornaments round the windows and in the seats are curious, and rich in their style. From these apartments, the country is overlooked for many miles round, gratifying the eye with a prospect of as rich a tract as can be met with, stretching through the most fertile vales of the county of Tipperary. The choir and nave are strewed over with the mutilated remains of its former decorations; and tombs, weeds, and rubbish, so choak up the whole, that I with great difficulty could pace it from end to end. It is about 210 feet, as well as I could judge by my obstructed steps. The east window lies prostrate; but so broken, that any traces of its original form or richness no longer exist.

'Adjoining the south cross is Cormac's chapel and hall of audience; a relick of our ancient architecture, well worthy the antiquarian's close observation. The first room is about 53 feet by 19; the sides decorated by rows of slender columns one above the other, supporting semicircular arches richly ornamented. In the east end is a large niche, which formerly, they tell us, contained the regal throne, but I think more probably an altar; the roof is vaulted; and, over the niche, is enriched with skulls of various animals, whimsically delineated, but boldly sculptured.' P. 22.

'On the east angle of the north cross stands one of those towers or steeples. It seems of a more ancient date than the church, being built of free-stone; and all the other buildings of a black marble. Nothing can exceed the workmanship of it. The roof is intire; and of jointed stones so admirably put together, that it appears as smooth as the inside of a China bowl. The entrance is not from the ground, but through a long passage in the wall of the Apostles' chapel, about 20 feet above the surface of the floor. On the south angle of the cross, at the distance of about 30 feet, is a curious piece of antique sculpture, consisting of a block of granite, five feet square, from which rises another, in some parts perforated, about ten feet high, facing east and west. To the east is a figure of a bishop in his pontificals; probably St. Patrick, (to whom the church was dedicated). That looking to the west is so defaced, that its subject is doubtful; I imagine it to have been a crucifixion. At this stone the kings of Munster were crowned, war declared, and tribute received. The celebrated Lia Fail (a fatal stone,) was used by the supreme monarchs for the same purposes. The history of this stone is something

singular, being still in the use to which it was originally applied.' P. 28.

The next scene is from a high mountain, a branch of the vast chain that crosses in different directions the centre of the island, terminating by its boldest points at the south west.

'In the vale beneath us, were seated the house and extensive parks of Kilboy: on the right, the brow of a hill, rough and broken with scattered rock, and bushy underwood, formed an admirable foreground: the eminence, from our feet declining quickly, for half a mile, gradually sloped into a delightful plain, finely variegated by woods, pasture, and tillage: in the distance appeared the town of Nenagh, rising from a bosom of trees, partially illumined by the sun-beams, which sported along the plain in scattered patches, now gilding one object, then shifting to another: beyond the town, the Shannon appeared like liquid silver, rolling his majestic stream through a long line of fertile country. Still further from the sight, the dying forms uncertain, if beheld, receding behind each other, mingled into one grand mass of shade, which imperceptibly blended into æther. This was a scene highly calculated to rouse the faculties of the mind; and busy fancy soon began to work upon it, painting the numberless blessings of this noble river, the industry of its towns, its commerce and manufactures, and all the attendant comforts of society. Then casting my eyes back upon those wide tracts of mountain which I had but just left behind; whose simple inhabitants, still in the first stage only of civilization, doomed to earn a poor pittance by idle wanderings after herds and flocks, the flesh of which they are not destined to eat, produced a train of reflections and comparisons, not of the pleasantest kind. The propagation of live stock is always destructive to population. By agriculture and manufactures we find it constantly promoted. This is evident from the example of China, Persia, and the Indies; and even many countries in Europe. In the three first great empires, where the human race multiply with an astonishing rapidity, they depend for subsistence on the cultivation of their lands; on the contrary, in America, Tartary, and other pasturage countries, the human kind are comparatively few, as it regards the extent of their country.' P. 40.

Between the castles of Lick and Dune there is what may be styled a visible volcano. Beds of pyrites, iron, and sulphur, were exposed to the waves, in consequence of the cliffs falling, after having been undermined by the sea; and all the different strata of volcanic substances are found on the shore. In short, it is the experiment of Lemery on a larger scale. We find little account of the mineralogical appearances, except those collected from the different provincial histories. Of what belongs chiefly to our author, we shall select the most important part.

'Near this' (Castle Island) 'is found the *lapis Hibernicus authorum*, (Irish slate) its taste is very sour, and contains a large proportion of a martial vitriol.

'This county abounds with various kinds of marble* and valuable stones, particularly amethysts, which are found in the cliffs at Kerry-head; they are of a chrystalliform figure, and are found in the fissures of the rock, adhering by their bases. They vary in colour from a pale rose, through different shades of purple and violet tint, and sometimes are colourless; particularly such as are called, by jewellers, the female.' P. 110.

The lakes of Killarney are objects too important to be overlooked in a tour of this kind; and we must correct what we have just observed, of there being one engraving only of these scenes, if, as we believe, Mucruss Lake is included in the scenery. We shall confine our extract to the winding passage, remarking, in the words of the author, that the Upper Lake is the most sublime, the Lower the most beautiful, and Mucruss Lake the most picturesque; while the winding passage, leading to the Upper, contains a surprising combination of the three characters.

'Having embarked, and taken on board two men with horns, and two small pieces of cannon, we stretched across the lower lake, to the base of Glenaá mountain, where we deposited our provisions in the cottage; and shaping our course towards the upper lake, we entered between the two mountains of Glenaá and Turc, a narrow canal, or river, which issues from the upper to the lower lake. Here the most wildly diversified scenery unfolds itself that the enthusiastic imagination can conceive. The rugged and precipitate base of Turc, contrasted with the opposite richly wooded sides of Glenaá, whose romantic groves, falling to the waves, cast a deep and solemn shade around; whilst on the other side, rock piled on rock, flung in wild confusion along the banks, covered with crawling ivy, and from their interstices bursting numerous shrubs, in flower, and bearing fruit; quickly the scene would change; the mountains retire suddenly and leave us in a plain, of perhaps three hundred yards in breadth; the green lawn spotted with groups of oak, holly, and wild ash; again the hills approach, and environ us with dark precipices and nodding woods; awhile the course seems lost, we are suspended in doubt; till turning short, we penetrate a deep and gloomy shade, hid from the blaze of day by the umbrageous arms of the trees, which, interwoven together, form an impervious canopy. Once more we are launched into an amphitheatre of lofty rocks, clad with

---

'That near Tralee, black and white, of a different colour and texture from that found near Kilkenny; the white spots larger, and the black approaching to a blue tint, full of a sparry matter, running irregularly through its substance, is raised in blocks of a large size, and takes a fine polish. At Ballybeggan, a marble similar, but not susceptible of so fine a polish.

'At Castlemain, a black and white marble, of the same nature.

'Castle Island contains a variegated species.

'In the island of Dunkerron in the river of Kenmare, some black and white, others purple and white, intermixed with yellow spots; likewise a very beautiful kind of a purple, veined with dark green.

'The intire of the middle island of the Skeligs is composed of a red marble.'

countless shrubs and forest trees, which, shooting from their bare sides, send forth their twisting roots towards the earth. Arriving underneath the Eagle rock, we stopped, and, landing on the opposite bank, stood lost in admiration not unmixed with terror.

'Its sublime height, girt with a waving forest, whose aspiring trees lift their tall shade high amongst the craggy eminences, the haunt of eagles and various birds of prey; at its base, the tremulous wave reflected all again with varied beauty. But how can I describe the wonders of its many echoes, which, on the explosion of the cannon, burst with tenfold magnitude from its rugged cliffs, rolling with majestic horror round the neighbouring hills, each seeming to repel the thunder as it comes, till, by reiterated peals, it sinks into hollow murmurs among the distant hills, and is for a few moments lost; but, from the silent pause, the distant sound again strikes faintly on the ear, and by degrees, with collected force, grows louder, till at last it faintly dies away to utter silence.' P. 116.

'From this enchanting spot we proceeded on to the old Wier bridge, a rude and picturesque object, where quitting the boat, we betook ourselves to the bank, whilst the boatmen prepared to drag the boat through a fall of water, which passes with great impetuosity under the arch; through it they conveyed ropes to the other side, and, with the most painful exertions, pulled it up through the fall into the higher stream, which is elevated about ten or fifteen feet. Thus continuing our course, we at length entered the upper lake through a narrow channel formed by two projecting cliffs, called Colman's Eye. This lake is surrounded by mountains of a fearful height, fringed with forests, which creep up their sides to various distances. From the glassy surface, emerge huge rocks, crowned with arbutus, displaying its bright green leaves of gayest verdure, blended with its scarlet fruit and snowy blossoms. Some immense islands lift their bare and craggy summits high above others, from whose fantastical shapes the boatmen have named them, one, The Man of War, another, The Church, and so on, according as there is an assimilation. The shores are mostly bold and steep, abounding with the most surprizing variety of shrubs and plants.' P. 120.

This description, perhaps a little poetically elevated, may induce the reader to peruse the whole; and he will not be greatly disappointed. Yet we have seen descriptions more clear, more appropriate, and better discriminated. The plates are unequally executed; but the drawings or engravings seldom rise to excellence.

ART. XIV.—*The Articles of the Church of England proved not to be Calvinistic. By Thomas Kipling, D.D. &c. 8vo. 3s. sewed.* Mawman. 1802.

THE writer of this motley pamphlet is deputy professor of divinity at Cambridge; and he seems to think, by his mode of writing, that he may dictate to mankind at large in the same manner as to an unfortunate four-and-twenty-man in a public disputation. The castigations he received some years ago for his publications have escaped his memory; and he launches out into Philippics and invectives, as if he were a disciple of that Calvin whose system he takes so much pains to reprobate. Calvin's dogmas are declared to be 'blasphemous;' and 'the greatest pest of civil society is he who preaches up Calvinism; and the next in degree is he who countenances such preaching publicly, and commends it in domestic circles.'

Mr. Overton, and a writer under the signature of Presbyter, are the chief objects of the doctor's indignation. 'The very title of Mr. Overton's publication is schismatical. It is not the true church-of-England men, but "the true churchmen ascertained"—the members of a new sect.' Does our precise doctor then imagine that a true church-of-England man is not a true churchman? Mr. Overton is charged with professing one thing and meditating another—with uttering a falsehood; and, in support of this false assertion, 'it seems' (says our author) 'scarcely possible that he should not have known that it was a deviation from the truth.'

After a violent Philippic against methodist parsons and evangelical clergymen, our author brings in his political alarms.

'But let me remind the true churchmen so often mentioned by me,—and not only these two, but every other evangelical minister, and the preachers of methodism too,—that should our church be demolished, the downfall of the state (as history authorises us to conclude) would not be far distant; and that, of those men who were the most active sticklers for a dissolution of government in France, not a few themselves fell victims to that revolution, which they had been so zealous and eager to effectuate.' P. 90.

Lying—if we believe our mild doctor—is not the extent of Mr. Overton's crime. 'He, as well as Presbyter, when he subscribed to this tenth article,' (namely, the tenth of the Thirty-nine Articles) 'committed a crime closely bordering upon perjury.' Of course, if they lie to get into the church, the doctor naturally enough asks the question, 'What will they not do, or say, when they have gained admittance?'

We will not soil our pages with any more of this rubbish. The question is, Whether the articles of the church of Eng-

land are Calvinistic or not? The author declares that they are not.—The first point is to determine the meaning of the word Calvinistic: does that word imply a quality belonging only to Calvin's writings, or not? If it relate only to Calvin's writings, our author has settled the point in the clearest and most decisive manner; for he has selected a considerable number of passages from Calvin's writings, which militate against the articles and liturgy of the church of England. These passages are quoted in Latin; so that the controversy must necessarily be confined to the more learned theologians. But it has never been imagined that the church of England conformed itself entirely to Calvin's notions; and the very circumstance that Calvin's writings are not quoted by Mr. Overton might have led our author to imagine that the term Calvinistic did not imply exact conformity to the writings of the head of the sect. It is customary to affix to the belief of certain opinions the name of Socinian;—not that the persons who maintain them conform entirely to the doctrine of Socinus, but that they agree with him in many points: and it is singular that the persons who are called Socinians by us would have scarcely been allowed by Socinus to be Christians. In the same manner, the doctrines termed Calvinistic in these days may differ essentially from those laid down by Calvin; and without the base insinuation of our writer, his following sentence may in this point of view be true. 'I have not quoted Mr. Overton,' (says our author in a note) 'because, if his ninety-third page and the four subsequent pages contain his real sentiments, he is no more a Calvinist than I am.'—True; (Mr. Overton may say) I do not swear implicitly by Calvin; nor are his words the Articles to which I have subscribed: but, if my interpretation of the Articles of the church be the same as that of the framers of the Articles, and of those divines who have ever since that time been held in repute,—if they have never been disavowed by the church, and have in the vulgar sense of the word been termed Calvinistic,—then my position is true, though it should not correspond with the Institutes of Calvin. In the strict sense of the word, there is not, perhaps, a Calvinist in the kingdom: and we should rejoice in the term Calvinistic being confined strictly to the imitation of Calvin, and an exact conformity to his doctrines, that it may cease to pass current among us. In this point of view, the publication before us will have its use; and, it being allowed universally that the Articles and Liturgy of the church are at variance with the doctrines of Calvin, the advocates of either opinion will no longer give themselves the trouble to compare the Articles of the church with the opinions of men, but solely with those Scriptures which, in points of faith, ought to be the only tests of the truth of our opinions. The question of real importance is, Which of the two contend-

ing parties in the church interprets its Articles according to the doctrines of Christ and his apostles? This inquiry we seriously recommend to both:—but let it be pursued according to the rules of Christian love, without harshness and an overbearing disposition, and in a spirit totally different from that by which this pamphlet is dictated.

From a retrospect upon the learned dean's *conclusion*, we cannot help regarding him as an ass in a glass-shop, where, should Overton, or some other hornet, beset him, woe would be to his reverence and all about him.

In closing this article, our attention is called to the double notice of ourselves, which Dr. Kipling has vouchsafed. In the throng of authors goaded forward by this *ecclesiastical drover*, the Critical Reviewers are included. We thank him for the company in which he has placed us; for, notwithstanding the learning displayed in the publication of BEZA—the exquisite Latinity which graces the professorial chair, to the eternal honour of the university of Cambridge—and the dialectic and theologic knowledge which this performance displays,—while we retain our situation with Usher, Jewell, Whitaker, Luther, Burnet, Mosheim, and Hurd *, we shall feel but little mortification at not having the good fortune to be coaxed by a KIPLING.

MONTHLY CATALOGUE.

POLITICS.

ART. 15.—*The Speech of Sir Francis Burdett, Baronet, in the House of Commons, the 12th of April, 1802, upon a Motion for an Inquiry into the Conduct of the Administration at home and abroad, during the War.* 8vo. 1s. Ridgway. 1800.

SIR Francis Burdett prefaced his motion for an inquiry into the conduct of the late administration by a forcible display of the crimes which he laid to their charge. Their neglect in the conduct of the war he did not much dwell upon; taking rather the basis of his investigation from their attacks on the constitutional rights and privi-

* From the dean's information (p. 4) we learn, for the first time, that bishop HURD is an *historian*.

leges of Englishmen at home. He accused the administration of making the most grievous innovations, while they covered their wicked designs under the pretence of resisting innovation and change. 'Ministers' (said he) 'had contended against the liberties and properties, the laws and constitution, manners, customs, habit, and character, of Englishmen.' The effects of this contest he exemplified in their attacks on the liberty of the press, in their gagging-bills, in their suppression of the trial by jury, in the income-tax, in the juggling sale of the land-tax, in their spies and informers, in their suspensions of the *habeas-corpus* act, in their thrusting men, without trial, into solitary cells, and in barring the doors of justice against their complaints by bills of indemnity. The conduct of ministers in Ireland, in provoking that unhappy people to revolt, is made another ground for inquiry; and, in this part, a due tribute of applause is paid to the memory of the gallant Abercromby, whose conduct in that part of the united kingdom, in endeavouring to protect his fellow-subjects, does him no less honour than the bravery he displayed on the plains of Egypt.

'Such was the state of the army, halloed on by ministers upon the people, that Abercromby, when placed at the head of it, declared it was formidable to every one except the enemy. When he accepted that appointment, little did he imagine the first order he should be required to issue would be for the distribution of the army at free quarters upon the people. And little did ministers, who dared to make that requisition, know of the good and gallant Abercromby; he was a soldier of honour, and embraced the profession of arms, when the duty of a British officer was to protect the lives of his fellow-citizens, and to contend against the foreign enemy; to soften the horrors of war by keeping those under his command within the strict bounds of discipline, and due subordination; instructing them not to practise cruelties, or shed unnecessary blood. These were the maxims Abercromby had learned; these he taught; these he practised; he disdained to be made the instrument of such a minister, for such a purpose, and resigned his appointment to an army of which he was not allowed the command. More compliance was easily found in those who succeeded the virtuous Abercromby; and the pack unkennelled, flushed in blood, prowled at free quarters over the face of the land; the object of which was, as avowed, to drive the people into premature insurrection.' P. 23.

The state of Ireland, on the retirement of Abercromby, is painted in strong and glowing colours; and, thus accused, we should have thought that ministers would have been anxious for inquiry, to have removed such bold imputations from their shoulders.

'Ministers' (said the honourable speaker) 'though they have failed in their foreign objects, have been far from being altogether unsuccessful. Though they have failed in their attempt to conquer France, they have made a shameful conquest of the rights and liberties of England. They have flogged, tortured, and massacred the people of Ireland. They have bought the representation of that country, and made a complete revolution in the representation of

this. Here is their indemnity for the past, and security for the future. This compensates for every other disgrace, failure, and disaster. This is the reform, too, which the right honourable gentleman promised us. He did indeed formerly promise us an hundred knights, but he did not at that time tell us he would bring them from Ireland.' P. 27.

Mr. Pitt's speech, at the close of the American war, is in every person's recollection; and one passage in it, which was happily selected by the renowned baronet, must have forcibly struck its unhappy author, and compelled him to make the contrast between his rising and his fallen situation.

'I am only an humble imitator' (said the baronet) 'of the right honourable gentleman. I follow the conduct he pursued at the end of the American war. His advice to the nation at the end of that war was wise, and, had it been followed, would have prevented the calamities of this. I now require, on the part of the people, that justice which he then demanded. I demand inquiry, in order that punishment should follow guilt, as an example to ministers hereafter, and as the previous and necessary step to reform, which can alone secure the people in future.' P. 31.

The motion was of course rejected; and, according to the party to which the reader is inclined, will be his opinion of the oration. The facts are put strongly; and, from the talents displayed in this accusation, there is reason to imagine that the subject will not be permitted to lie dormant in the ensuing parliament. On the state of those persons who, without trial, were thrust into solitary cells, too loud inquiries cannot be made; and whatever may be our opinion of many of the charges brought against the ex-ministers, all our readers will agree with us in this position, that every degree of cruelty and ignominy inflicted upon such prisoners is equally contrary to the feelings and constitution of Englishmen. Bastilles and inquisitions we were taught, in our earliest years, to hold in abhorrence; and we have not yet unlearned the detestation.

ART. 16.—*A Letter (interesting to every Lottery Department, and particularly to Lottery Adventurers) addressed to the Right Honourable Henry Addington; containing a critical Examination of the Plan, Scheme, &c. of the new Lottery System: in which will be adduced numerous Reasons to shew the Inefficiency of the Plan to answer its laudable Purposes; the Tendency of the Scheme to render Lotteries less interesting to the Public; and the great Risk which Holders of many Tickets, for Sale, must incur, should Adventurers not be induced to become early Purchasers. By R. Houlton, A. M.* 8vo. 2s. Stewart.

On reading the title-page, we were in hopes that the positions which it states would have been completely established in the work itself, and that lotteries would be no longer the means of picking the pockets of the good people of England. That the present scheme will not have the effect proposed by the minister, is evident; nor can any thing but a very high penalty on every species of insurance destroy that pernicious mode of gambling. The public loses more than

three-quarters of a million by the excess of the market-price of tickets above their real value; and, in their gambling transactions, by insuring they lose five-and-twenty *per cent.* on every sum they advance. Still this will not deter people from hazarding their money; and, in spite of the good advice in this publication, the holders of tickets will be gainers by their bargain. A coarse kind of irony is employed against the person who is presumed to have suggested the present schemes; but the writer would have acted more wisely in stating simply his facts, which are not, however, of very great importance.

ART. 17.—*Public Credit in Danger, or Frauds on the Revenue, private Wrongs, and public Ruin. To which are added Hints on the best Means to provide for a Peace Establishment, without increasing the national Burthens. By a Member of the honourable Society of the Inner Temple.* 8vo. 2s. Hatchard. 1802.

This writer is determined to extirpate, in a most efficacious manner, the frauds committed on the revenue. He apostrophises, with all the powers of declamation of which he is master, every one, great or small, who abbets or connives at smuggling in any shape, or withholds from government the smallest particle of the sum at which he is assessed. A simple easy plan makes government the master of our pockets, and converts us all to honest men in a moment. Nothing more is to be done than to form a grand society; of which 'let a prince of the blood stand forth the patron; and let the chancellor of the exchequer, for the time being, be the president.' The members of this society, which of course will be the greater part of the kingdom, are to make a solemn declaration 'not to deal in any contraband article, nor to withhold from government the payment of any tax or due; to take active measures against those who are guilty in the above respects; and not to admit any person to be a member of any social or friendly assembly or society' who does not agree to the above resolutions. Having thus planned so wisely for securing to government its dues, an easy expedient—but a little roguish, to be sure—is hit upon to increase the revenue; and that is, to lay a stamp-duty on the dividend warrants, when every creditor of government will be assessed only in proportion to the sum in which government is indebted to him. The amount of this duty is not mentioned by our author; which we are rather surprised at, as, having stepped over the first difficulty, he treads comparatively upon plain ground, and the distress of the debtor may be removed in a moment. Why should not the stamp on every half yearly dividend upon 100*l.* 3 *per cent. consols* amount to thirty shillings, and on all other stocks in proportion? Thus the interest of the national debt will be paid with ease every year; and in due time the principal, by means of an improved sinking fund, to which every holder of stock should pay 3 *per cent.* annually, would in a very few years cease to disturb the nation. Wild as our author is in his plans, he is as unfortunate in his arguments to enforce them.

'If twenty persons' (he says) 'meet at an ordinary on any public

occasion, and, when the reckoning is called, two sneak out of the room without paying their shares, how must the deficiency be made up, but by a fresh call on the honest part of the company? Would not such conduct be deemed infamous in common life, and private wrongs on sufferers, by such baseness? What holds good of twenty is equally true if extended to hundreds, to thousands, or millions.' P. 18.

Unfortunately for our author's purpose, of the persons who evade the taxes, or smuggle, many of them have not, either by themselves or their representatives, agreed to the imposition of them; and it is, we imagine, to this circumstance—overlooked by the writer—that a debt to the governments of most nations has never been considered in the light of a debt to an individual. The governors, however, are placed in a still worse light, on this subject, than the governed.

'Government is in the situation of a minor, that must and will raise money upon any terms, however hard or ruinous; and the oftener he is driven to the *necessity of borrowing*, on the worse terms he will borrow; the oftener he is obliged to anticipate his revenue, or pledge his reversionary interest, the sooner will his means be exhausted, his credit shaken, and himself involved in inextricable ruin.' P. 40.

In pleading at the bar, the barrister is not so anxious for the reputation of his client as the gaining of his cause; but, at the tribunal now appealed to, better language and better arguments are required.

ART. 18.—*An Investigation of Mr. Morgan's Comparative View of the public Finances, from the Beginning to the Close of the late Administration. By Daniel Wakefield, Esq.* 8vo. 1s. 6d. Rivingtons. 1801.

The writer conceives the ex-minister to have been 'the ablest financier this country ever saw;' and the income-tax is with him 'an object of praise, as a measure boldly conceived and happily executed.' The sense of the people has been taken on the latter subject; and the terms in which the income-tax is reprobated—terms by no means too severe for so detestable a measure—may in some degree counterbalance the panegyric here produced on the measure and its author. According to him, the calculations of Mr. Morgan are all wrong, and every thing that Mr. Pitt has done is right! It is a vain attempt, however, in our author to depreciate the merits of Mr. Morgan as a calculator: and to talk of Mr. Pitt 'enlarging the liberty of the empire' is such a complete burlesque on the late administration, that, for some time, we almost doubted whether the writer was in a sportive or a serious mood. The concluding period shows off our author to the best advantage.

'I then call on my country not to grow weary of the race till the course be run—not to shrink from supporting government in the arduous task of bringing the war, by means of efficient exertions, and

a vigorous prosecution of the contest, to a successful termination, by a peace consonant to the glory, and promoting the interests of the country.' P. 67.

ART. 19.—*An Address to every Class of British Subjects, and particularly to the Legislators and Colonists of the British Empire; in which some Observations are offered on the Nature and Effects of the Slave-Trade, and a new Mode of Abolition; humbly recommended to the Notice of the Public. By Dennis Reid, Esq. of the Island of Jamaica.* 8vo. 1s. Stockdale. 1802.

We agree entirely with the author, that the slave-trade is against 'the policy, honour, and religion of the nation.' We should be happy to hear that parliament had determined that this wicked and detestable trade should not be continued for more than three years longer; but we are not sanguine upon this subject; nor do we expect to see its abolition flow from any effort on this side the Atlantic. Our writer justly considers the interference of the British parliament in the internal regulation of the colonies as improper. But the question of the abolition of the slave-trade has nothing to do with internal regulation; for the whole the British parliament need attempt, is to regulate the conduct of British subjects on the high seas. Perhaps, after all, no law is necessary; and if the money expended in futile efforts to obtain an act of parliament had been employed in bringing before a court of justice a few captains of Guinea-men, for their misconduct towards both blacks and whites in their vessels, this wicked traffic would by this time have ceased to disgrace the nation.

RELIGION.

ART. 20.—*A Sermon preached before the honourable House of Commons, at the Church of St. Margaret, Westminster, on Tuesday, June 1, 1802, being the Day appointed for a general Thanksgiving. By William Vincent, D. D. &c.* 4to. 1s. 6d. Cadell *and* Davies. 1802.

A politico-philosophic discussion on the revolution of France, which would suit St. Stephen's chapel just as well as St. Margaret's church. The general tenor of it may be collected from the splendid passages introduced by the author for the express purpose of enlivening his discourse.

'We have lived to see a great nation renounce Christianity and embrace heathenism; and again revert from heathenism to submit once more to the empire of the Gospel.

'We have been engaged in a contest with this nation, such as Europe never before experienced; we have finished it in victory, and concluded it with peace.' P. 5.

'More blood was shed in France during seven years under the mild dominion of philosophy, than in the last seven hundred years of Christianity.'—'The belief of a God is a principle as generally fixed in the human breast as the love of life itself.'—'We' (that is

the English nation) 'know nothing of first principles, or regeneration, or even reformation. The war has ended on our side with victory, and the undoubted sovereignty of the sea.'—It is needless to point out the various fallacies in the positions thus advanced by the preacher, or to expatiate on the encomiums bestowed by him upon his own nation. Flattery ought not to be the language of the pulpit Suffice it to observe, that the crimes of the revolution are laid to the charge of philosophy—a most absurd and unfounded assertion; that not one word is said of the abominable system and superstition of monastic vows, or the intolerance of popery which prevailed before the revolution; and that, when religion is mentioned, it is so strangely characterised, that an uninformed reader might suppose the French had not only formerly rejected, but had now returned to, a system of religion founded on the Scriptures, instead of the idle traditions of the Romish see. The revolution in France is doubtless a great lesson to all mankind; but the proper use of it is to teach every state to examine its religious practices, and to see that it supports nothing contrary to the will and the word of God. Cambyses was the instrument in the hands of the Almighty for destroying the outrageous superstition of the Egyptians: and when any nation is sunk so low, that the grossest frauds are upheld by the superiors of a state, a few may be preserved by reason from the delusion; but the hand of force, from within or from without, is necessary to recall the infatuated mass to its senses.

ART. 21.—*A Sermon on the Peace: preached at Barnstaple, on the First of June*, 1802. *By the Rev. Richard Taprell.* 4to. 1s. Mawman. 1802.

On perusing the first sentence, we seemed to have made a mistake, and to have taken up his majesty's speech instead of a sermon.

'With unfeigned lips I first thank my God, and next I congratulate my people, on the happy occasion of this meeting.' P. 5.

The events of the war are enumerated in their order; and the preacher of Christ crucified gave from the pulpit the following description of the battle of the Nile—a short account having been previously presented of four other naval victories.

'In the year 1798, the French fleet was again defeated, with the loss of eleven sail of the line, and two frigates, by that gallant officer, lord Nelson. The battle of the Nile was, perhaps, one of the most glorious that was ever won since battles first began to be fought. The skill with which it was contrived, the cool and steady ardour with which the plan was pursued, and the bold and daring courage which was displayed throughout the engagement, all conspired to produce the wonderful effect, and to insure the success which followed; and their combined efficacy terminated in an event, which the annals of this country will record to the never-ending honour of the actors in that great scene—an event, which seems to be of itself singly sufficient to raise a nation's name, and to establish a

well-earned fame for valour and prowess, to many succeeding generations.' P. 15.

After some reflexions on war of a more Christian kind, and a panegyric on the duke of Bedford, the preacher recollects himself, and mounts to higher thoughts: 'I conclude with reminding you of the author of all our blessings.'—We could have wished for more of this reminding, and less of newspaper intelligence, from a Christian pulpit.

ART. 22.—*A Sermon, preached at Mill-Hill Chapel, in Leeds, on the late Day of Thanksgiving, for the Restoration of Peace. Published at the Request of the Congregation. By William Wood, F. L. S.* 8vo. 1s. Johnson. 1802.

War is considered, in its true colours, as a great national evil; and the preacher wisely abstains from entering into the merits of the contending parties. He rejoices at the return of peace as a true Christian, and leaves its opponents to discuss its political merits by themselves; while he surveys, in a very different point of view, the true interests of the nation.

'But what are political interest and mercantile concerns, when weighed in the balance against the sacred principles of the Gospel of Christ, and the divine affections of humanity? Away with the littleness of national honour, when it is arrogantly opposed to the general welfare of mankind. Our best treasures are our fertile vallies and well-cultivated plains, our numerous flocks and herds, our mountains rich in mineral ores, our industrious activity, our ingenious arts, our deep-laden ships which traverse every ocean of the globe, our chartered rights, our equal laws, our civil and religious liberties. If these be faithfully preserved, duly improved, and wisely exercised, we can never cease to be happy.' P. 16.

ART. 23.—*A Sermon, preached at the Cathedral Church of Winchester, on Tuesday the 1st of June, 1802, being the Day appointed to be observed as a general Thanksgiving for the Restoration of Peace. By the Rev. John Garnett, A. M. &c.* 8vo. 2s. Cadell *and* Davies. 1802.

This discourse was not intended for publication; and is published in compliance with the request of some, and the wishes of the whole, of the audience. Upon several *ifs* is made to depend the purity of our national conscience.

'If the conduct of this country, in the commencement, prosecution, and conclusion of the momentous struggle in which she has been engaged, has been consistent with justice and humanity, with faith and honor, with firmness and moderation; if no wicked schemes of aggrandisement, no plans of conquest, no paltry contentions for dominion, prevailed with us either to begin or prolong the contest; but, on the contrary, if we were compelled to engage in it by the only causes by which war can be justified, both external and internal aggressions; if we embraced with eagerness and sincerity all opportunities of pacification, whenever the government of our adversaries wore the appearance of stability and consistence—' P. 4.

War is justly considered as a calamity; yet—

'Reason cannot disapprove, nor does Christianity condemn the voice of him who calls upon his countrymen to protect with their swords, their government, their property, their religion, and their laws.' P. 6.

The preacher might just as well have said that Christianity does not condemn the putting of quassia into our beer instead of hops. Christianity leaves the civil concerns of life to the proper directors, and interferes only with the spiritual: it has nothing at all to do with carnal weapons; and the voice of him who declares war with our lusts and passions is her chief delight. It being established that Christians may go to war in defence of their government, their property, their religion, and laws, the next step is easy—to show that these were all in danger, and, of course, that the war was just and necessary. Our army and navy now receive due encomiums; which, moreover, are not denied to the volunteers who took up arms in defence of their country. The nation is next praised for its conduct to the French emigrants and the French prisoners; and the French emigrants are also praised for their conduct towards their benefactors.

'To the magnanimity of our parliament and the seasonable and intrepid exertions of our government may, under Providence, be ascribed, whatever of strength and solidity the civil and religious establishments of Europe at present retain. The barrier thus raised and supported against the overwhelming torrent of those principles, the folly and madness of which have at length been felt and understood in the very country that gave them birth, has secured to the civilised world the possession of social order and rational subordination.' P. 18.

The affairs of Ireland come on in their turn; and if the 'restless or insidious character of our late adversaries' should provoke us again, they are given to understand what they may expect. Some religious reflexions are now introduced; and the end is more worthy of the preacher of peace and righteousness than the beginning.

ART. 24.—*Reflections on War. A Sermon, preached at the Baptist Meeting, Cambridge, on Tuesday, June* 1, 1802, *being the Day of Thanksgiving for a general Peace. By Robert Hall, A. M.* 8vo. 1*s.* Button. 1802.

This sermon was preached for the benefit of an institution established at Cambridge for sick and aged poor, whose first set of regulations appear to us excellent; while an additional resolution, voted after the formation of the general plan, militates against the title and character of the institution itself. By this last resolution, whenever the funds amount to thirty pounds, and the annual subscriptions to sixty, other objects, besides the sick and aged poor, may receive benefactions. Now, as these objects are not defined, an institution of this kind is liable to great abuse. We shall be happy to hear that the society has annulled this by-law, and that it deter-

mines to adhere strictly to its original and very excellent design. War is considered, in the discourse before us, in two points of view—as a source of misery, and as a source of crimes. Both topics afford ample matter for reflexion, which are followed by 'reasons for gratitude and joy, suggested by the return of peace.' These are founded on the hope that, with peace, the spirit of peace will return—and on the preservation of our excellent constitution. The discourse veers, towards its close, to the aged and the poor, for whose benefit it was preached; and their situation is contrasted with that of the rich, who despised the Gospel in the days of their prosperity.

'Methinks, neither the voice of the archangel, nor the trump of God, nor the dissolution of the elements, nor the face of the judge itself, from which the heavens will flee away, will be so dismaying and terrible to these men as the sight of the poor members of Christ; whom, having spurned and neglected in the days of their humiliation, they will then behold with amazement united to their Lord, covered with his glory, and seated on his throne. How will they be astonished to see them surrounded with so much majesty. How will they cast down their eyes in their presence. How will they curse that gold, which will then eat their flesh as with fire, and that avarice, that indolence, that voluptuousness, which will entitle them to so much misery. You will then learn that the imitation of Christ is the only wisdom: you will then be convinced it is better to be endeared to the cottage than admired in the palace, when to have wiped the tears of the afflicted, and inherited the prayers of the widow and the fatherless, shall be found a richer patrimony than the favour of princes.' P. 41.

ART. 25.—*The only Security for Peace. A Sermon, preached at the Meeting-house of the Protestant Dissenters, in Sidmouth, Devonshire, on Tuesday June* 1, 1802. *Being the Day appointed for a national Thanksgiving, on Account of the Peace between Great-Britain, France, &c. By Edmund Butcher.* 8*vo.* 1*s.* Johnson. 1802.

The preacher's joy manifests itself in effusions, which, however gratifying to his audience, scarcely deserved a committal to the press; and he would have acted more wisely in being contented with the compliment paid him, than in acceding to the request which accompanied it.

LAW.

ART. 26.—*Memoranda Legalia: or an Alphabetical Digest of the Laws of England: adapted to the Use of the Lawyer, the Merchant, and the Trader. By George Clark, Attorney at Law.* 8*vo.* 10*s.* 6*d. Boards.* Brooke *and* Rider.

The laws of England are now swollen out to such an enormous extent, that every attempt to give persons a short view of the mode of protecting themselves and their property is both useful and laudable. This publication has the advantage of containing a great deal of information in a small compass; and references are constantly made to those acts or reports, in which a matter under discussion is treated

at full length. The memory of a lawyer will be thus assisted; and the merchant or trader will in many cases understand the nature of a controversy without seeking for farther legal assistance. Many useful tables are also inserted, as those on annuities, prices of stock, &c.:—but we must not, in every instance, expect infallibility. Thus the proprietors of advowsons would never be at a loss for purchasers if they agreed with the writer that 'an advowson is worth about seven or eight years' purchase, and that a turn is reckoned at half.' The value of the next turn is oftentimes worth more than seven years' purchase, for it depends on the age of the future incumbent. But we presume that this article was inserted from some other publication, without considering that the value of advowsons and next turns has been much better understood of late years, since they have become such marketable commodities.

MEDICINE.

ART. 27.—*An historical Sketch of the important Controversy upon Apoplexy, confirming what appeared in Nos. 34, and 35, of the Medical and Physical Journal, and also the Correspondence between the Author, Dr. Girdlestone, and Mr. Crowfoot, published in the Ipswich Paper, with additional Notes and Comments, both critical and explanatory. By R. Langslow, M.D. &c.* 8vo. 1s. 6d. Cadell *and* Davies.

In the 223d page of our present volume we have briefly given our opinion on the essential parts of this subject—the general cause of apoplexy, and the propriety of emetics. Since that time we have thought much on the subject, and consulted some able and experienced practitioners, without any material change in our opinions. We have said that we have abstained from emetics; but we find many that have employed them, as they think, with advantage, and certainly without material injury. When we reflect also on the many cases in which they have been supposed hurtful, though they really were not so, we find our own prepossession against them lessened considerably. On some *more* important occasion we may again enlarge on this subject.

To the cause of apoplexy we have also been attentive; and think that, in far the greater number of cases, the disease arises from compression—in many from extravasation. The proportion of truly nervous apoplexies has, within our observation—and this is neither short nor limited—been small.

When, however, we reflect on the cause of this contest, we are surprised at the flame which so small a spark has kindled. Some other causes must have placed the gunpowder which this spark has inflamed. As Mr. C. was personally unknown to Dr. L., no affront could have been intended by countermanding the emetic; nor can we think that the decision of the physician can at any time be an affront to an apothecary;—for men of the first abilities in an *equal* rank may differ; and there must be a supreme power, or nothing could be effected. This is one of the reasons why consultations so often end in trifling and inefficient plans. With respect to the comparative dignity of physician and apothecary, we can scarcely speak without

danger; for each treads now so closely on the heels of the other, that, like shades of colour, we scarcely know where the one begins and the other ends. However, as custom has established a difference of situation, it is equally becoming in both to preserve it, without arrogance on the one side, or servility on the other. No liberal physician can be angry at an apothecary's offering his opinion; and an apothecary would greatly forget his station if he attempted to obtrude it. In our own practice, we have often solicitously desired the opinion of the apothecary; for the time that can be allotted to a patient is often too small; but we have never sacrificed our own sentiments to his; nor has any apothecary, that we have seen, been displeased at *his* plans being altered.

ART. 28.—*Cases of Cancer, with Observations on the Use of Carbonate of Lime in that Disease. By Edward Kentish, M. D. &c.* 8vo. 1s. Mawman. 1802.

Our author has expanded his subject with great skill; for no little ingenuity must be necessary to draw out two short cases and a single direction to forty-eight pages. Led by the effects of chalk in burns, our author applied it in two cases of cancer. In one it succeeded, in the other it failed. In the unsuccessful case, the vapour-bath was also employed, but without any apparent success.

Numerous incidental observations occur, as may be expected, on vapour-baths, on Dr. Adams's doctrine of carcinomatous hydatids, on Mr. Baynton's method of treating ulcers, and the great advantages of external medicine, as assisting our views with respect to internal medicines. The remarks are, undoubtedly, ingenious, but not sufficiently appropriate to induce us to enlarge on the subjects in this place.

AGRICULTURE, &c.

ART. 29.—*An Inquiry into the Propriety of applying Wastes to the better Maintenance and Support of the Poor. With Instances of the great Effects which have attended their Acquisition of Property, in keeping them from the Parish even in the present Scarcity. Being the Substance of some Notes taken in a Tour in the Year* 1800. *By Arthur Young, Esq. F.R.S.* 8vo. 2s. 6d. Richardsons. 1801.

The advantages of inclosures are now generally felt and acknowledged, while their disadvantages to the poor are not so clearly perceived; but, in the inclosure-bills which have hitherto passed, the interest of the latter does not seem to be sufficiently understood or consulted. The writer of this work has had the best opportunities for inquiry; and his propositions deserve the attention of the legislature. The present system of the poor-rates, he apprehends, and with reason, will be found an increasing and intolerable burden to the country: in many places they may be alleviated, he thinks, by an easy remedy; and he advances a variety of facts, which incline us very much to his opinion. The general effect of an inclosure-bill, at present, is to take away from the poor cottager his cow, and to make him a mere hireling to the neighbouring farmer, without any

thing like independent property. The spur to industry and frugality is thus withdrawn; and the poor-rates are likely to be his only resource in old age. In opposition to this system, Mr. Young recommends that, where there are waste lands, a certain quantity should be allotted to the parish, to be divided into small portions; to be vested in poor families, as long as they can subsist thereon without becoming parochially chargeable. The parish also is to assist, by loan or otherwise, in building the cottage, and procuring a cow for the cottager. There cannot be a doubt 'that giving property to the poor—and that sort of property which they are most anxious to possess—would fix in their hearts a great attachment to, and affection for, their country;'—and that much of the burden of poor-rates is owing to the very unwise policy of preventing the poor from having a spot of land of their own, and, what is worse, to the mode of paying them out of the parochial rates, rather than that each individual farmer should pay according to the necessary value of the labour performed. The attempt to depress wages is not only a wicked thing in itself, but will be found, in the issue, very pernicious to the landed interest.

The ill consequences of inclosures to the poor are evinced by several instances; as also the effects of the laudable connivance, in some places, at their incroachments upon wastes, at their building cottages, and inclosing spots of ground for gardens, or fields for their cows. We cannot but applaud, in the highest degree, the conduct of lord Hardwicke, in giving premiums to those of his cottagers who keep the garden or field round their cottages in the best order. Such instances of liberality deserve to be published as widely as possible; and if instances of malevolence occur, the exposure of these also may not be disserviceable. Of the latter sort, we must select one example from the publication before us.

'John Binfield. He is in the workhouse; but his wife and two girls grown, one of them 23, at home, in a hovel worse than the preceding. Imagination can hardly conceive any thing so miserable. It is quite open to the weather on one side; no bedstead, only straw and some rags on the ground; filth and vermin. 4*s*. 6*d*. a week from the parish. The spot, a rood of uncultivated waste, and a dunghill (the cabin) in the middle.'

'Miserable as this situation must be, it was not wretched enough to secure this poor creature from oppression. Since I was there, a farmer, *suspecting* her of stealing some hop poles, pulled down the cottage and set it on fire, turning the inhabitant adrift: a new sort of summary jurisdiction.—This may be read by those who are able to inquire properly into the affair, for I trust that such a conduct will not pass without inquiry.' P. 101.

We trust that it will not pass without inquiry; and hope that the magistrates of Surrey will not be less interested for the reputation of their county than the magistrates of Cambridgeshire, who, on a charge of an atrocious nature made in the common-hall at London, lost no time in ascertaining the nature of the allegations, and rescuing

themselves from the odium which the transaction would, if true, have thrown upon them. Mr. Young is not likely to have taken up the occurrence he has recorded without the best information: and as the name of the place where it happened (Farnham) and that of the sufferer are both given, the magistrates will have no difficulty in ascertaining the fact, and pursuing such measures as the nature of the case seems to require. Though there be much superfluous matter in this publication, there are so many valuable hints in it relative to inclosures, that we recommend it to the attention of every member of the legislature.

ART. 30.—*Some cursory Observations on the Conversion of Pasture Land into Tillage, and, after a certain Course of Crops, relaying the same into Pasture; in an Address to the Right Honourable Lord Carrington, President of the National Board of Agriculture; and, for which the Author received an honorary Reward.—To which is added a Copy of a Letter addressed to the Right Honourable the Chancellor of the Exchequer, on the then proposed Measure of permitting Starch manufactured from Potatoes to be exempted from the Revenue Duties; with occasional Remarks.—Also, some interesting Hints on the Utility of applying the Potatoe as Food for Sheep, particularly at the present Juncture; from practical Observations. By Nehemiah Bartley, Secretary to the Bath Agricultural Society, &c.* 8vo. 1s. 6d. Robinsons. 1802.

These slight remarks are designed to oppose a common prejudice, that land once in tillage should continue so. Moss grows abundantly on some lands kept in one state, and greatly impoverishes the soil. To change from pasture to tillage, and to bring the land back again to pasture, is shown to be a profitable and judicious plan.

Mr. Bartley also proposes that starch shall be exclusively manufactured from potatoes; and shows, from the quantity these roots contain, that it would be of general advantage. Potatoes also may, in his opinion, be advantageously employed as the food of sheep.

ART. 31.—*Proceedings of the Sussex Agricultural Society, from its Institution, to* 1798, *inclusive. Together with Engravings of the Prize Cattle for that Year, from Drawings made by actual Admeasurement. Second Edition. By Edmund Scott, Miniature Painter, of Brighthelmstone. Folio. 6s. 6d. sewed.* Robinsons. 1801.

The Sussex Agricultural Society appears to be conducted with spirit and judgement; and the plates, which accompany this work, show that the breed of cattle, whatever it may have been originally, is now truly excellent. Among sheep, our author's favorites are the South-downs; and we think them preferable to the Leicestershire breed. We had intended a short criticism on the cattle thus offered to our notice in the plates, and had collected the opinions of very able graziers; but we soon found that we could not render them intelligible. On the whole, we prefer Mr. Colgate's two-year-old bull: but the neck and shoulders of Waxey, Mr. Ellman's three-year-old bull, are greatly superior, though in other parts he is inferior. Mr. Kingsnorth's heifer is a very beautiful animal; and Mr. Ellman's ram and ewe are admirably formed.

EDUCATION.

ART. 32.—*A Geographical Companion to Mrs. Trimmer's Scripture, antient and English abridged Histories, with Prints, calculated to render the Study of History more interesting to Children, and to serve as an easy Introduction to the Knowledge of the Earth. In three Parts. Part 1st, agreeing with Scripture History. Part 2d, with antient and Roman History. Part 3d, with English History.* 12mo. 7s. *Half-bound.* Tabart. 1802.

The best critique we can offer to the public on this little volume is an opinion of Mrs. Trimmer's, prefixed to the work.

'The diffidence of the author, in respect to the following work, having suggested the humble idea that my approbation would do credit to her performance; I am happy in the opportunity of bearing testimony to it, as a most desirable appendage to my Course of History for Children.

'SARAH TRIMMER.'

ART. 33.—*The History of Susan Gray: as related by a Clergyman; and designed for the Benefit of young Women when going to Service, &c. &c.* 12mo. 2s. *Boards.* 1802.

The design of this clergyman is a very good one; and if he can prevail on young women to read the History, and to digest what they read, he will do them infinite service.

ART. 34.—*The new Children in the Wood; or, the Welch Cottagers. A Tale. By Elizabeth Somerville.* 12mo. 1s. 6d. *Half-bound.* Crosby *and* Co. 1802.

The old ballad of the Children in the Wood has been so long a popular story, that Mrs. Somerville must not be offended if we prognosticate a continuance of its existence many generations after its present descendent has expired. We do not, however, wish by this to dispraise her performance; for her Welch Cottagers will be considered by children as a very entertaining narrative.

ART. 35.—*Mabel Woodbine, and her Sister Lydia: a Tale. Interspersed with moral and original Stories. By Elizabeth Somerville.* 12mo. 1s. 6d. *Half-bound.* Crosby *and* Co. 1802.

ART. 36.—*The Birth-Day; or, moral Dialogues and Stories, for the Instruction and Amusement of Juvenile Readers. By Elizabeth Somerville.* 12mo. 1s. 6d. *Half-bound.* Crosby *and* Co. 1802.

The former of these volumes relates the history of a country family; and the latter contains half a score of dialogues. Either of them is well enough adapted to the capacities of younger children.

ART. 37.—*The Cabinet of Lilliput, stored with Instruction and Delight.* 12 *Vols.* 9s. Harris. 1802.

This is a neat case, containing twelve small volumes, which will serve as a pretty present to a child; but we think that, in such a collection, some of the books might have been filled with longer stories and more important instruction.

ART. 38.—*Family Stories; or, Evenings at my Grandmother's; intended for young Persons, of eight Years' old. By Miss Gunning.* 2 *Vols.* 12*mo.* 4*s.* *Half-bound.* Tabart. 1802.

These family stories are amusing enough; but the language is, in general, above the comprehension of a child of eight years' old.

ART. 39.—*The Adventures of Kamoula, the lovely Arabian; or, a Vindication of the Ways of Providence, exemplified in the Triumph of Virtue and Innocence over Corruption, Perjury, and Malice.* 18*mo.* 1*s.* 6*d.* *Half-bound.* 1801.

The history, from which these adventures are compiled, is taken, we are told, from an old French novel. The story is related in the eastern manner; and the language employed in it is correct and pleasing.

ART. 40.—*A new Introduction to the Latin Tongue, on the Plan of the Grammar used at Eton and other Schools, with considerable Additions and explanatory Observations.* 12*mo.* 3*s.* *Bound.* Rivingtons. 1801.

There is a little book, called The Accidence, placed in the hands of boys when they begin their Latin studies; and after they have conned this well, they proceed to Lily's Grammar. Here we have the accidence and grammar bound together; and the accidence is filled with remarks which a boy will not read, unless compelled by force; and if he do read them, it will be all loss of time, for he cannot understand them. Instead of increasing the size of the accidence, we should rather wish to see it diminished; and it is a cruel thing to put into a boy's hands so much small print with bad ink, as this work exemplifies. Instead of an Introduction to the Latin Tongue, we should rather recommend it to be entitled Remarks on the Latin Language, for those who have made some proficiency in that study.

POETRY.

ART. 41.—*Sketches in Elegy; and other small Poems.* 8*vo.* 2*s.* Cawthorn. 1802.

'Gentle reader, if these small poems come in *thy* way, and if *you* condescend to read them, I pray you to forget for a few minutes that they are new, and the author of them not known.' P. iii.

It is impossible to oblige the author: we cannot forget that his poems are new, because we know they never could have lived to be old.

'The Roman genius then sublimely rose
In godlike Tully, murder'd by his foes;
And Cæsar might all human fame forego,
Were he not to ancient father Rome a foe.
There her proud heroes undisturbed lie,
Then would their fame the scythe of Time defy.
Tho' levell'd in the dust, above them stands
Some fleeting sign of ever busy hands;
The wit of man would make his emblem stay,
Outlast the date of this corrupting clay;

But still against these eternal laws upstand
A bar to presumptuous man the Gods command,
Shall moulder to nought what vain records can boast,
In th' irremeable ocean of oblivion lost.
Sunk in the flood of time they waste away,
Each short-liv'd mark memorial of a day.' P. 36.

ART. 42.—*Jacobinism; a Poem. 4to. 3s. 6d. sewed.* Nicol. 1801.

'What is Jacobinism, but an insidious fiend, that prowls about the world, stimulating mankind to resist the necessary energies of human jurisdiction, to disbelieve in revelation, and even to doubt the existence of God? Is there no such spirit working, at this moment, in this country? Shall we be told that this is a mere chimera, a phantom tricked out by ignorance and conceit, at the very time the nation is imbibing its poisonous blasts, and feels them rankling in its vitals? Look into society of all descriptions, and you will find the peer, the private gentleman, the merchant, the tradesman, the mechanic, and even the women, tainted with this pest.' P. vii.

This monster, according to the poet, is produced (we presume, like Orion) by Voltaire, Rousseau, and Weishaupt.

'By these engender'd, by the Furies bred,
A blood-fed monster rears his Gorgon head;
The day's bright planet sickens to behold,
And shrouds, in deepest gloom, his beams of gold;
Earth shrinks his eye's detested glare beneath,
And life recoiling withers in his breath!
Roused by his roar, and new to human kind,
Demoniack phrensy fastens on the mind;—
Unheeded, starting from his cave profound,
With cautious step, Sedition prowls around;
In every ear he pours the insidious tale,
In every land the glozing lies prevail;
In every breeze that wakes the orient day,
The subtle hell-hound snuffs his destined prey.
High o'er the cross see atheist banners wave!
See Desperation triumph o'er the grave!
See man renounce his title to the skies,
And join the brute, that labours, feeds, and dies!' P. 8.

This is a fine poem! such as a man of genius would produce after a visitation from the night-mare, instead of the Muses.

ART. 43.—*The Valley of Llanherne, and other Pieces in Verse. By John Fisher, A. B. 8vo. 3s. 6d. Boards.* Hatchard. 1801.

This descriptive poem, if it can boast of no excellence, is at least free from any prominent fault. The 'Grongar Hill' has been Mr. Fisher's model. We extract the concluding passage.

'Sometimes let my footsteps lead
Where the streamlet skirts the mead,
Where the Naiads' murmurs near
Softly fall upon mine ear;
Or where scarcely marks the eye
The calm current stealing by.

Thus in lapse that never sleeps
Time its noiseless tenor keeps;
Each unwatch'd, by night, by day,
Glides for evermore away;
This to vasty ocean tends,
This the gulph eternal ends.
Or when summer-suns arise,
Darting day thro' cloudless skies,
Hence I seek the covert shade,
Where the grove o'erhangs the glade;
Meeting light-wing'd zephyrs there,
Stealing on ambrosial air,
To salute with freedom nigh,
Those sweets nymphs of fantasy,
By the eye of poets seen
Flitting o'er the path-way green.
'And not seldom let me chear
Echo in her grotto near:
She uncavern'd slyly flies,
But pursu'd by her replies,
(Mocking, viewless, vocal maid)
Would the thoughtless swain mislead,
'Till her distant voice expire,
Where the wid'ning hills retire.
So a clown a showery bow
Chases thro' the meads below,
'Till the faint and flying beam
Wakes him from his golden dream.
'But one nymph more airy still,
Oft I woo on this lone hill,
As I sit at mystic eve,
And my easy measures weave,
Catching at a laurel sprig,
But with hopes too fondly big.
Ah! her whispers soft, I fear,
Faintly are remurmur'd here;
And her light aërial strains
Lost in what my fancy feigns.—
Nymph of ever-new delight,
Only aid my humble flight,
And my hours of bliss prolong
By th' ideal charms of song,—
Still unenvious will I live
Of what Fortune's smiles may give,
Of the world's less real joys,
Wealth, and pow'r, and pageant toys.' P. 34.

A great part of the volume is occupied by a travesty of the dispute between Ajax and Ulysses. 'For the levities in it,' says the author, 'no other apology can be made than that it was done at an injudicious time of life, about the age of twenty.' This is a foolish apology. Some excuse may be offered for the boy who writes such ribaldry,—none for the man who prints it.

DRAMA.

ART. 44.—*The second Part of King Henry the Fourth, altered from Shakespeare, as it was acted at Reading School, in October, 1801. Published, as it was performed, for the Benefit of the Humane Society.* 8*vo.* 1*s.* 6*d.* Elmsly. 1801.

Another of Shakspeare's best plays is here most admirably adapted to a representation by school-boys.

Doctor Valpy complains, in an advertisement, of part of our critique on King John; and adds a commendation of the English reviewers in general, with which we are greatly delighted;—for who is not delighted when praised by a man of such reputation for learning and talents? We cannot, however, see cause to alter our remarks.—Our opinion is simply this. Obscenity and corruption should be discharged from every publication. To works whose object is *precision*, as the mathematics, the sciences, &c. truth should always be restored as soon as found wanting; but surely this severity is not needful with poetry, whose privilege is fiction and invention. We make this remark, as supposing Dr. Valpy right and Shakspeare wrong in the *real* character of Constance, which we by no means are convinced of. At all events, if the several impassioned speeches to be met with in that immortal bard were expunged, because the speakers themselves would not have made them when under the dominion of reason only, half his beauties, at least, would be destroyed. If some Grecian of the present day should set about correcting the defects of Homer's geography according to modern discoveries, what would the world say of his attempt? *Quandoque bonus dormitat Homerus*, said the Latin poet; but he did not attempt to alter his copy:—and, should every one, who *dreams* that Shakspeare *nods*, be allowed to make erasures with impunity, Dr. Valpy must be sensible that, before the present century expire, he would be as patched and motley as Harlequin's jacket.

ART. 45.—*Urania; or the Illuminé: a Comedy, in two Acts. As performed at the Theatre Royal, Drury Lane. By William Robert Spencer, Esq.* 8*vo.* 2*s.* Ridgway. 1802.

The intention of the writer in the drama before us is certainly a laudable one; but we have no other commendation to bestow upon it. To laugh at ghosts and sorcery deserves our praise; but the mode by which it is effected merits equally our reprehension. Will it appear probable to the reader that a sovereign princess should condescend to personate a spirit in a man's bed-chamber, in order to secure his affection? or that his father, another sovereign, should not be wanted in his kingdom, whilst he is attending him as an Armenian?

The under-characters have too much of that buffoonery which is at present the disgrace of our comedies.

NOVELS.

ART. 46.—*The White Knight, or the Monastery of Morne. A Romance. In 3 Vols. By Theodore Melville, Esq.* 12*mo.* 10*s.* 6*d. sewed.* Crosby *and* Letterman. 1802.

'In wandering through the regions of romance,' (says our author)

'the writer is generally content to amuse the fancy, without the smallest regard to moral or probability. I have, however, endeavoured to connect fancy, moral, and probability; and while a feast is spread for the imagination, I have not been inattentive to the amendment of the heart.' P. iii.

Against the moral we have nothing to say; nor shall we quarrel with the degree of probability; because, although this romance be improbable enough, there are a hundred more so in daily circulation. But against the language we must issue our protest; for it is shockingly defective throughout; and the first period in the book is an incomplete sentence.

ART. 47.—*Lady Geraldine Beaufort. A Novel in three Volumes. By a Daughter of the late Serjeant Wilson.* 12*mo.* 12*s. Boards.* Robinsons. 1802.

The heroine of these volumes is the daughter of the duke of Somerville, who dying, his large fortune devolves on her, and his title on his nephew. This young couple fall in love with each other; and, after their share of trials and troubles, before and after marriage, are rendered happy in conclusion. We could find cause for complaint in many incidents of this novel. Lady Geraldine is made to become enamoured at fifteen, and of age at seventeen, when there is no kind of reason why she might not as well have been the one at nineteen, and the other at the accustomed time of twenty-one. Her conduct also to Pelham in her apartment, who had nearly ruined her in the dark while she conceived him to be the duke of Somerville, was a great deal less cautious than her former behaviour to that nobleman. But, upon the whole, the story is well conducted, and will afford pleasure and amusement to the novelist.

ART. 48.—*The Heir Apparent: a Novel. By the late Mrs. Gunning. Revised and augmented by her Daughter, Miss Gunning. In* 3 *Vols.* 12*mo.* 12*s. Boards.* Ridgway. 1802.

If novels were written in our days as they were half a century back—that is, with all the care and attention their authors could bestow on them—we should term the Heir Apparent a hasty production, full of repetitions and inaccuracies of language. But, as the circulating library must now be yearly supplied at wholesale price, and he who writes fastest is the best man, it is but fair to allow that this article is of as marketable a quality as the produce of most other manufacturers.

MISCELLANEOUS LIST.

ART. 49.—*A Letter, addressed to the Honourable Charles James Fox, in consequence of his Speech in the House of Commons, on the Character of the late most noble Francis Duke of Bedford. To which are added, Observations on a Sermon preached in the Parish Church of Woburn, March* 14, 1802, *the Sunday after the Interment of the late Duke of Bedford. By Edmund Cartwright, A. M. &c.* 8*vo.* 1*s.* Rivingtons.

Want of religion is a defect in every character, which cannot be

supplied by rank, by talents, by wealth, by all those acts in social life which endear man to his companions, or render him distinguished in the pages of history. The encomiasts on the duke of Bedford have been silent on his religious principles; and, on this ground, they, who have endeavoured to embalm his memory in the house of commons and the pulpit, are called to a severe account by this writer, who, with religion perpetually flowing from his pen, shows, by the bitterness of his invectives, that its benign influence has not yet produced a desirable effect on his heart. We recommend to this author, and to the societies he panegyrises—The Proclamation Society, and the Society for the Suppression of Vice—to read the Memoirs of the Inquisition, and to contrast, with the modes adopted by St. Dominic and his disciples for the reformation of manners, those pursued by our Saviour, and exemplified in his life and precepts. True religion is kind and gentle, renders not railing for railing, and uses the arms of the spirit, not those of the flesh.

ART. 50.—*Instructive Selections; or, the Beauties of Sentiment. Being striking Extracts from the best Authors, ancient and modern, in Prose and Verse, on a great Variety of Subjects, divine, moral, literary, and entertaining, on a new methodical Plan. Also a List of the best Books on the principal Subjects, and the Names of the Authors annexed to the Extracts. By the Rev. G. G. Scraggs. In 2 Vols.* 12mo. 8*s. Boards.* Symonds. 1802.

We can, with much pleasure, recommend this work as a well-selected and serviceable compilation.

The first volume is a brief compendium of theology; the second a collection of instructive and moral pieces. The latter, however, it must be confessed, will be the most generally esteemed; for it is culled from authors of all parties; while the former is, almost exclusively, confined to the writings of those of the evangelic or Calvinistic persuasion.

ART. 51.—*Essays, moral, economical, and political. By Francis Bacon, Baron of Verulam, and Viscount St. Albans,* 8vo. 6*s. Boards.* Payne. 1801.

The student in physics and experimental philosophy will regard with filial reverence and awe whatever has proceeded from the pen of the great father of those sciences in England; and although lord Bacon's Essays were of less importance than the *Novum Organum* at the time of publication, yet at this period they are the only part of his works, perhaps, which have not been superseded by subsequent writers. It is enough to say of the volume before us, that it is very neatly printed, and faithfully executed.

ART. 52.—*Essays moral, economical, and political. By Francis Bacon, Baron of Verulam, &c.* 8vo. 6*s.* 6*d. Boards.* Jones. 1801.

ART. 53.—*The miscellaneous Writings of Francis Bacon, Baron of Verulam, &c. on Philosophy, Morality and Religion. Now first collected into one Volume.* 8vo. 6*s.* 6*d. Boards.* Jones. 1802.

The contents of the first of these volumes are precisely the same with those of our former article; and the other, as the title imports, is a collection of apophthegms and other miscellaneous papers.

ART. 54.—*Works of the late Dr. Benjamin Franklin; consisting of his Life written by himself: together with Essays, humourous, moral, and literary, chiefly in the Manner of the Spectator.* 2 *Vols.* 8*vo.* 8*s. Boards.* Jones. 1802.

Before a man presumes to boast, he should be perfectly satisfied that he has a right for boasting; otherwise he will sink below his level in the exact proportion that he expected to rise above it. The name of Dr. Franklin is enough at all times to sell his *genuine* works; for who stands higher in the opinion of the lovers of philosophy? Where was occasion then to puff off this edition by an advertisement about two papers added to it, which every one knows to be *spurious?* The fact is, that a paper on the 'Theory of the Earth,' another on the 'Preference of Bows and Arrows in War to Fire-arms,' and a third containing 'Loose Thoughts on an universal Fluid,' printed in former editions, are omitted in this: while the two papers in question, on 'White-washing,' are given as Dr. Franklin's, though no one before ever dreamed of attributing them to him. They have been always received in America as the production of Francis Hopkinson, author of 'The Battle of the Kegs,' and may be found in his works, printed in three volumes, at Philadelphia, in the year 1792.

ART. 55.—*Dramatic Rights: or, private Theatricals, and Pic-nic Suppers, justified by fair Argument. With a few Whip-Syllabubs for the Editors of Newspapers. By W. Cutspear.* 8*vo.* 2*s.* Badcock. 1802.

Mr. Cutspear, with a great deal of form, gives a regular receipt for *two* shillings, to each purchaser, on the back of the title-page; and then talks much, at the end, of the cheapness of his pamphlet. It is frequently our unfortunate lot to differ in opinion from the authors whose works we examine; and we can only say, in the present instance, that we would not give *one* shilling for a dozen copies.

ANSWER TO A CORRESPONDENT.

MR. GREGORY complains of our review of his Astronomy in a letter too long for insertion: yet we have not been sparing of our praise, and may probably meet with censure from others for expressing too strongly our commendation. He tells us—and we willingly insert the declaration—that the *arrangement* of his work 'has received the marked and specific approbation of some of the most able tutors in the university, as well as of other excellent mathematicians in different parts of the kingdom.'—Of this *arrangement*, we have still no hesitation in saying that we do not like it: we have, nevertheless—and we have already professed as much—a good opinion of Mr. Gregory as a teacher of astronomy, while we contend that we have read better treatises upon the subject. Perspicuity of composition, and *facility of instructing*, are totally distinct concerns: we suspect Mr. Gregory has confounded them in his account of the plaudits he has received. If he regard the one as a necessary consequent upon the other, we refer him, for better information, to the tutors who have so liberally praised him.

Mr. Gregory expresses a conviction that the view of his arrangement, as given in the xth and xith pages of his Preface, if presented

to the public, would be sufficient to repel the disapprobation complained of. Still retaining our opinion, we insert it to oblige him.

'The work commences with a determination of the figure and dimensions of the earth; which is followed by an explanation of terms relating to some imaginary points, lines, and circles on the earth, and their corresponding ones in the heavens: the apparent diurnal motions of the heavenly bodies are then briefly described, the diurnal and annual apparent motions of the sun are more particularly pointed out, and the method of ascertaining the situation of the ecliptic (or circle, in which the sun's annual motion appears to be performed) is explained. This is followed by an elucidation of the seasons, a determination of the length of the year, and an account of the precession of the equinoxes: these are succeeded by a description of the methods by which the relative situations of the fixed stars have been ascertained, the nature and necessity of the artificial distribution of them into constellations is shewn, and an enumeration of the constellations, and the most noted stars in each, is given. The author then explains the nature of parallax, refraction, and the equation of time, since the corrections depending upon them are of so much consequence; and exemplifies the use of that part of astronomy which determines the apparent motion of the sun, and the relative situation of the fixed stars, by a collection of problems, in which are given the methods of determining the rising, culminating, setting, &c. of both the sun and the stars: this part of the work includes as much of the science as could be known previous to the discovery of the planets, or the determination of the orbit and motions of the moon. After this the astronomy of the planets is commenced: the most striking of their apparent motions are described, and the description is followed by a concise sketch of the most celebrated systems which have been invented to account for the various phenomena; and reasons are assigned for assuming the system of Copernicus, as improved by Kepler and Newton. The theory of apparent motions is then laid down, and applied to the phenomena of the planetary motions: the law is shewn by which the planets are retained in their orbits, and its conformity with the law of gravity is rendered obvious. To this succeeds the determination of the orbits of the planets, and the various elements of their theory, from observation: in order to effect this in the most natural way, the situation and magnitude of the earth's orbit are first established, as a proper basis for those geometrical operations which lead to the determination of the orbits of the other planets. The apparent and real diameters, the times of rotation of the sun and planets, and the inclinations of their axes, are then ascertained; and the illustration of their phases, stations, and other appearances, is completed. These are followed by the astronomy of the moon and satellites, and the ring of Saturn—by the doctrine of solar and lunar eclipses, and occultations of fixed stars by the moon—by an explanation of the nature of the transits of Mercury and Venus over the sun's disc, and the method of deducing the sun's parallax from observations on these transits. After these are given three chapters, on the astronomy of comets, the aberration of light, and the determination of terrestrial latitudes and longitudes. In the last chapter, the contemplation of the fixed stars is resumed; an enquiry is made into their distances, magnitudes, nature, number, and motion; and this naturally suggests some reflexions on the immensity of the universe, and some arguments to prove the existence and attributes of the great first cause: with which the treatise concludes. Throughout the whole, it is supposed that the reader has obtained a previous knowledge of the principles of algebra, plane and spherical geometry and trigonometry, conic sections, mechanics, optics, and the projections of the sphere: the doctrine of fluxions is only made use of in one or two instances, and those respecting matters of mere curiosity.'

On reverting to our last number, we find an error in the note at the bottom of p. 255. It is to Aristotle's *Physical Auscultations* alone the observation there stated should be confined, and not extended to his Treatise on *Wonderful Auscultations* (Περι Θαυμασιων Ακουσματων), as the note intimates.